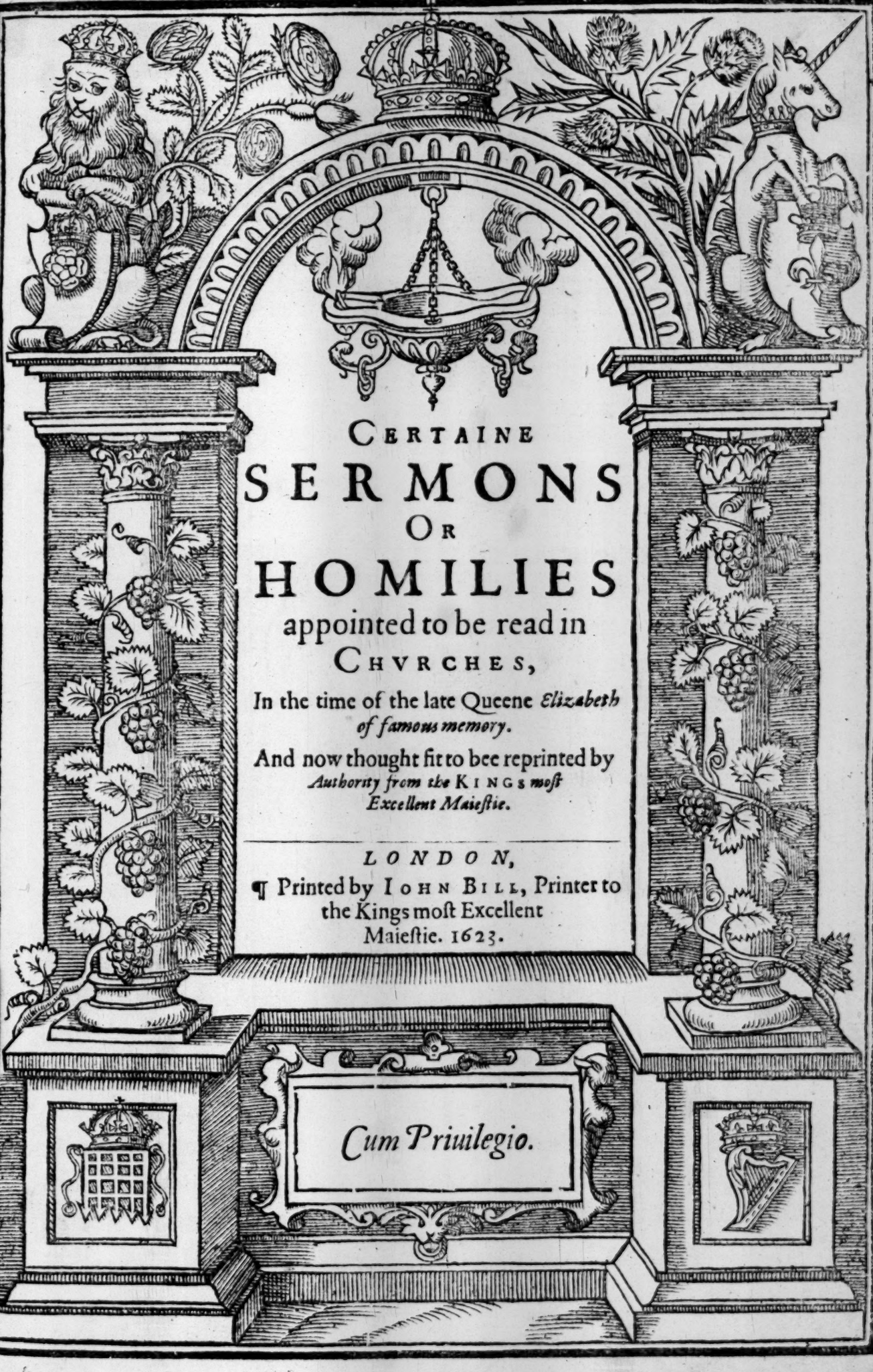

CERTAINE
SERMONS
OR
HOMILIES
appointed to be read in
CHVRCHES,

In the time of the late Queene *Elizabeth of famous memory.*

And now thought fit to bee reprinted by *Authority from the* KINGS *moſt Excellent Maieſtie.*

LONDON,
¶ Printed by IOHN BILL, Printer to the Kings moſt Excellent Maieſtie. 1623.

Cum Priuilegio.

NON
NOBIS
NATI

13659a
Homilies.

THE PREFACE, AS it vvas publiſhed in the *yeere* 1562.

Conſidering how neceſſary it is, that the word of GOD, which is the onely foode of the ſoule, and that moſt excellent light that we muſt walke by, in this our moſt dangerous pilgrimage, ſhould at all conuenient times be preached vnto the people, that thereby they may both learne their duety towards God, their Prince, and their neighbors, according to the mind of the holy Ghoſt, expreſſed in the Scriptures: And alſo to auoyd the manifold enormities which heretofore by falſe doctrine haue crept into the Church of God: and how that all they which are appointed Miniſters, haue not the gift of preaching ſufficiently to inſtruct the people, which is committed vnto them, whereof great inconueniences might riſe, and ignorance ſtill be maintayned, if ſome honeſt remedy be not ſpeedily found and prouided. The Queenes moſt Excellent Maieſty, tendering

the ſoule health of her louing Subiects, and the quieting of their conſciences, in the chiefe and principall points of Chriſtian Religion, and willing alſo by the true ſetting foorth, and pure declaring of Gods word, which is the principall guide and leader vnto all godlineſſe and vertue, to expell and driue away aſwell all corrupt, vitious, and vngodly liuing, as alſo erroneous and poyſoned doctrines, tending to ſuperſtition and idolatry: hath by the aduice of her moſt Honourable Counſellours, for her diſcharge in this behalfe, cauſed a Booke of *Homilies*, which heeretofore was ſet foorth by her moſt louing brother, a Prince of moſt worthy memory, EDVVARD the ſixt, to be Printed anew, wherein are conteyned certayne wholeſome and godly exhortations, to mooue the people to honour and worſhip Almighty God, and diligently to ſerue him, euery one according to their degree, ſtate and vocation. All which *Homilies*, her Maieſty commandeth, and ſtraitly chargeth all Parſons, Vicars, Curates, and all other hauing ſpirituall cure, euery Sunday and Holyday in the yeere, at the miniſtring of the holy Communion, or if there be no Communion miniſtred that day, yet after the Goſpel and Creede, in ſuch order and place as is appointed in the Booke of Common Prayers, to reade and declare to their Pariſhioners plainely and diſtinctly one of the ſayd *Homilies*, in ſuch order as they ſtand in the Booke, except there be a Sermon, according as it is enioyned in the Booke of her Highneſſe Iniunctions, and then for that cauſe onely, and for none other, the reading of the ſayd *Homilie* to bee deferred vnto the next Sunday, or

Holyday

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Holyday following. And when the foresayd Booke of *Homilies* is read ouer, her Maiesties pleasure is, that the same be repeated and read againe, in such like sort as was before prescribed. Furthermore, her Highnesse commandeth, that notwithstanding this order, the sayd Ecclesiasticall persons shall reade her Maiesties Iniunctions, at such times, and in such order, as is in the booke thereof appointed. And that the Lords Prayer, the Articles of the fayth, and the ten Commandements, bee openly read vnto the people, as in the sayd Iniunctions is specified, that all her people, of what degree or condition soeuer they be, may learne how to inuocate and call vpon the name of God, and know what duety they owe both to God and man: so that they may pray, beleeue, and worke according to knowledge, while they shall liue heere, and after this life be with him that with his blood hath bought vs all. To whom with the Father and the holy Ghost, be all honour and glory for euer. Amen.

Holyday following. And when the foresaid Booke of Homilies is read over, her Maiesties pleasure is, that the same be repeated and read againe, in such like forme as was before prescribed. Furthermore, her Highnesse commaundeth, that according to this order, the sayd Ecclesiasticall persons shall reade her Maiesties Iniunctions, at such times, and in such order, as is in the booke thereof appointed. And that the Lords Prayer, the Articles of the Fayth, and the ten Commandements, be openly read vnto the people, as in the sayd Iniunctions is specified, that all her people, of what degree or condition soeuer they be, may learne how to inuocate and call vpon the name of God, and know what duty they owe both to God and man: to that end they may pray, beleeue, and worke according to knowledge, while they shall liue hereafter, and liue with him that with his blood hath bought vs all. To whom with the Father and the holy Ghost, be all honour and glory for

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A FRVITFVLL EXHORTATION TO the reading and knowledge of holy *Scripture*.

VNto a Christian man there can be nothing either more necessary, or profitable, then the knowledge of holy Scripture: forasmuch as in it is contayned GODS true word setting foorth his glory, and also mans duety. And there is no trueth nor doctrine necessary for our iustification, and euerlasting saluation, but that is (or may bee) drawne out of that fountaine, and well of trueth. Therefore as many as bee desirous to enter into the right and perfect way vnto GOD, must applie their mindes to know holy Scripture, without the which they can neither sufficiently know GOD and his will, neither their office and duety. And as drinke is pleasant to them that be drie, and meat to them that bee hungry: so is the reading, hearing, searching, and studying of holy Scripture to them that bee desirous to know GOD or themselues, and to doe his will. And their stomackes onely doe loathe and abhorre the heauenly knowledge and food of GODS word, that bee so drowned in worldly vanities, that they neither sauour GOD, nor any godlinesse: for that is the cause why they desire such vanities, rather then the true knowledge of GOD. As they that are sicke of an ague, whatsoeuer they eate and drinke (though it bee neuer so pleasant) yet it is as bitter to them as wormewood, not for the bitternesse of the meate, but for the corrupt and bitter humour that is in their owne tongue and mouth: euen so is the sweetnesse of GODS word bitter, not of it selfe, but onely vnto them that haue their mindes corrupted

The prayse of holy Scripture.

The perfection of holy Scripture.

The knowledge of holy Scripture is necessary.

To whom the knowledge of holy Scripture is sweet and pleasant.

Whose enemies to holy Scripture.

An apt similitude, declaring of whom the Scripture is abhorred.

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with long custome of sinne and loue of this world. Therefore forsaking the corrupt iudgement of fleshly men, which came not but for their carkeise: let vs reuerently heare and read holy Scripture, which is the foode of the soule. Let vs diligently search for the well of Life in the bookes of the Olde and new Testament, and not runne to the stinking puddles of mens traditions (deuised by mens imagination) for our iustification and saluation. For in holy Scripture is fully contayned what wee ought to doe, and what to eschew; what to beleeue, what to loue, and what to looke for at GODS hand at length. In these Bookes wee shall finde the father from whom, the sonne by whom, and the holy Ghost, in whom all things haue their being and keeping vp, and these three persons to be but one GOD, and one substance. In these bookes we may learne to know our selues, how vile and miserable wee bee, and also to know GOD, how good he is of himselfe, and how hee maketh vs and all creatures partakers of his goodnesse. Wee may learne also in these Bookes to know GODS will and pleasure, as much as (for this present time) is conuenient for vs to know. And (as the great Clerke and godly Preacher Saint Iohn Chrysostome saith) whatsoeuer is required to saluation of man, is fully conteyned in the Scripture of GOD. Hee that is ignorant, may there learne and haue knowledge. Hee that is heard hearted, and an obstinate sinner, shall there finde euerlasting torments (prepared of GODS iustice) to make him afrayd, and to mollifie or soften him. Hee that is oppressed with misery in this world, shall there finde releese in the promises of euerlasting life, to his great consolation and comfort. Hee that is wounded by the Deuill vnto death, shall finde there medicine whereby he may bee restored againe vnto health. If it shalbe requisite to teach any trueth, or reprooue false doctrine, to rebuke any vice, to commend any vertue, to giue good counsell, to comfort or exhort, or to doe any other thing requisite for our saluation, all those things (saith Saint Chrysostome) we may learne plentifully of the Scripture. There is (saith Fulgentius) abundantlie enough, both for men to eate, and children to sucke. There is, whatsoeuer is meete for all ages, and for all degrees and sorts of men. These Bookes therefore ought to bee much in our hands, in our eyes, in our eares, in our mouthes, but most of all in our hearts. For the Scripture of GOD is the heauenly meate of our soules, the hearing and keeping of it maketh vs blessed, sanctifieth vs, and maketh vs holy, it turneth our soules, it is a light lanterne to our feete, it is a sure, stedfast, and euerlasting instrument of saluation, it giueth wisedome to the humble and lowly hearts, it comforteth, maketh glad, cheereth, and cherisheth our conscience: it is a more excellent iewell or treasure, then any gold or precious stone, it is more sweete then hony, or hony combe, it is called the best part, which Mary did choose, for it hath in it euerlasting life: for they bee GODS instrument, ordayned for the same purpose. They haue power to turne through GODS promise, and they bee effectuall through GODS assistance, and (being receiued in a faithfull

An exhortation vnto the diligent reading and searching of the holy Scripture. Matth. 4.

The holy Scripture is a sufficient doctrine for our salation. What things we may learne in the holy Scripture.

Holy Scripture ministreth sufficient doctrine for all degrees and ages. Matth. 4. Luke 3. Iohn 17. Psal. 19.

What commodities and profits the knowledge of holy Scripture bringeth.

Luke 10.

Iohn 6.

a faithfull heart (they haue euer an heauenly spirituall working in them: they are liuely, quicke, and mightie in operation, and sharper then any two edged sword, and entreth thorow, euen vnto the diuiding asunder of the soule and the spirit, of the ioynts and the marrowe. Christ calleth him a wise builder, that buildeth vpon his word, vpon his sure and substantiall foundation. By this word of GOD, wee shall bee iudged: for the word that I speake (sayth Christ) is it, that shall iudge in the last day. Hee that keepeth the word of Christ, is promised the loue and fauour of GOD, and that hee shall bee the dwelling place or temple of the blessed Trinity. This word, whosoeuer is diligent to reade, and in his heart to print that he readeth, the great affection to the transitory things of this world shall be minished in him, and the great desire of heauenly thinges (that be therein promised of GOD) shall increase in him. And there is nothing that so much strengthened our fayth and trust in GOD, that so much keepeth vp innocency and pureneſſe of the heart, and also of outward godly life and conuersation, as continuall reading and recording of GODS word. For that thing, which (by continuall vse of reading of holy Scripture, and diligent searching of the same) is deepely printed and grauen in the heart, at length turneth almost into nature. And moreouer, the effect and vertue of GODS word is, to illuminate the ignorant, and to giue more light vnto them, that faythfully and diligently read it, to comfort their hearts, and to encourage them to performe that, which of GOD is commanded. It teacheth patience in all aduersity, in prosperity, humbleneſſe: what honour is due vnto GOD, what mercy and charity to our neighbour. It giueth good counsell in all doubtfull things. It sheweth of whom we shall looke for ayd and helpe in all perils, and that GOD is the onely giuer of victory, in all battels and temptations of our enemies, bodily & ghostly. And in reading of GODS word, he most profiteth not alwayes, that is most ready in turning of the booke, or in saying of it without the booke, but he that is most turned into it, that is most inspired with the holy Ghost, most in his heart and life altered and changed into that thing which he readeth: he that is dayly lesse and lesse proud, lesse wrathfull, lesse couetous, and lesse desirous of worldly and vaine pleasures: he that dayly (forsaking his old vicious life) increaseth in vertue more and more. And to be short, there is nothing that more maintayneth godlineſſe of the minde, and driueth away vngodlineſſe, then doeth the continuall reading or hearing of GODS word, if it be ioyned, with a godly minde, and a good affection, to know and follow GODS will. For without a single eye, pure intent, and good minde, nothing is allowed for good before GOD. And on the other side, nothing more darkeneth Christ, and the glory of GOD, nor bringeth in more blindneſſe, and all kindes of vices, then doeth the ignorance of GODS word.

Heb. 4.

Matt. 7.

Iohn 12.

Iohn 14.

1. Reg. 14.
2. Par. 20.
1. Cor 15.
1. Iohn 5.

Who profit most in reading Gods word.

Esay. 5.
Matth. 22.
1. Cor. 14.

What discommodities the ignorance of Gods word bringeth.

¶ The second part of the Sermon of the knowledge of holy Scripture.

IN the first part of this Sermon, which exhorteth to the knowledge of holy Scripture, was declared wherefore the knowledge of the same is necessary and profitable to all men, and that by the true knowledge and vnderstanding of Scripture, the most necessary points of our duety towards GOD and our neighbours are also knowne. Nowe as concerning the same matter, you shall heare what followeth. If we professe Christ, why be we not ashamed to be ignorant in his doctrine? Seeing that euery man is ashamed to bee ignorant in that learning which he professeth. That man is ashamed to bee called a Philosopher, which readeth not the bookes of Philosophye, and to be called a Lawyer, and Astronomer, or Physition, that is ignorant in the bookes of Law, Astronomie, and Physicke. Howe can any man then say that he professeth Christ and his religion, if hee will not applie himselfe (as far forth as he can or may conueniently) to reade and heare, and so to know the bookes of Christes Gospell and doctrine? Although other sciences be good, and to be learned, yet no man can denie, but this is the chiefe, and passeth all other incomparably. What excuse shall we therfore make (at the last day before Christ) that delight to reade or heare mens fantasies and inuentions, more then his most holy Gospel? And will finde no time to doe that which chiefly (aboue all things) wee should doe, and wil rather reade other things then that, for the which we ought rather to leaue reading of all other things. Let vs therefore applie our selues, as far forth as we can haue time and leasure to know GODS worde, by diligent hearinge and readinge thereof, as many as professe GOD, and haue faith and trust in him. But they that haue no good affection to GODS word (to colour this their fault) alledge commonly two vaine and feyned excuses. Some goe about to excuse them by their owne frailenesse and fearefulnesse, fayning that they dare not reade holy Scripture, least through their ignorance, they should fall into any errour. Other pretend that the difficultie to vnderstand it, and the hardnesse thereof is so great, that it is meet to be read only of Clarks and learned men. As touching the first: Ignorance of GODS word, is the cause of all errour, as Christ himselfe affirmed to the Sadduces, saying that they erred, because they knew not the Scripture. Howe should they then eschewe errour, that will be still ignorant? And howe should they come out of ignorance, that will not reade nor heare that thing which should giue them knowledge? He that now hath most knowledge, was at the first ignorant, yet he forbare not to reade, for feare hee should fall into errour: but he diligently read, lest he should remaine in ignorance, and through

Gods word excelleth all sciences.

Vaine excuses dissuading from the knowlege of GODS word.

The first.

The second.

Matth. 22.

through ignorance in error. And if you will not know the truth of GOD (a thing most necessary for you) lest you fall into errour, by the same reason you may then lie still, and neuer goe, lest (if you goe) you fall in the mire: nor eate any good meate, lest you take a surfet, nor sow your corne, nor labour in your occupation, nor vse your merchandise, for feare you lose your seede, your labour, your stocke, and so by that reason, it should be best for you to liue idlely, and neuer to take in hand to doe any maner of good thing, lest peraduenture some euill thing may chance thereof. And if you be afraid to fall into errour, by reading of holy Scripture: I shall shew you how you may read it without danger of error. Reade it humbly with a meeke and lowly heart, to the intent you may glorifie GOD, and not your selfe, with the knowledge of it: and reade it not without dayly praying to GOD, that he would direct your reading to good effect: and take vpon you to expound it no further, then you can plainely vnderstand it. For (as Saint Augustine sayth) the knowledge of holy Scripture, is a great, large, and a high place, but the doore is very low, so that the high and arrogant man cannot run in: but he must stoope low, & humble himselfe, that shall enter into it. Presumption and arrogancy are the mother of all error: and humility tendeth to feare no error. For humility wil only search to know the truth, it wil search, and will bring together one place with another, and where it cannot finde out the meaning, it will pray, it will aske of other that know, and will not presumptuously and rashly define any thing, which it knoweth not. Therefore the humble man may search any trueth boldly in the Scripture, without any danger of errour. And if hee bee ignorant, he ought the more to reade and to search holy Scripture, to bring him out of ignorance. I say not nay, but a man may profit with onely hearing, but hee may much more profit, with both hearing and reading. This haue I sayd, as touching the feare to reade, through ignorance of the person. And concerning the hardnesse of Scripture, he that is so weake that he is not able to brooke strong meate, yet he may sucke the sweete and tender milke, and deferre the rest, vntill he waxe stronger, and come to more knowledge. For GOD receiueth the learned and vnlearned, and casteth away none, but is indifferent vnto all. And the Scripture is full, as well of low valleys, plaine wayes, and easie for euery man to vse, and to walke in: as also of high hilles and mountaines, which few men can climbe vnto. And whosoeuer giueth his minde to holy Scriptures, with diligent study and burning desire, it can not be (saith Saint Chrysostome) that he should be left without helpe. For either GOD Almighty will send him some godly Doctour, to teach him, as he did to instruct the Eunuch, a noble man of Aethiope, and Treasurer vnto Queene Candace, who hauing affection to reade the Scripture (although hee vnderstood it not) yet for the desire that hee had vnto GODS word, GOD sent his Apostle Philip to declare vnto him the true sense of the Scripture that he read: or else, if wee lacke a learned man to instruct and teach vs, yet GOD himselfe from aboue will giue light vnto our mindes, and teach vs those things which are necessary for vs, and wherein we be ignorant. And in another place Chrysostome

How most commodiously and without all perill the holy Scripture is to be read.

Scripture in some places is easie, and in some places hard to be vnderstood.

God leaueth no man vntaught, that hath good will to know his word.

How the knowledge of the Scripture may be attained vnto.

Matth. 7.

A good rule for the vnderstanding of Scripture.

No man is excepted from the knowledge of Gods word.

What persons would haue ignorance to continue.

The holy Scripture is one of Gods chiefe benefits.

The right reading, vse, and fruitfull studying in holy Scripture.

Psal. 50.

saith, that mans humane and worldly wisedome or science is not needfull to the vnderstanding of Scripture, but the reuelation of the holy Ghost, who inspireth the true meaning vnto them, that with humility and diligence doe search therefore. He that asketh, shall haue, and he that seeketh, shall finde, and he that knocketh, shall haue the doore open. If wee reade once, twice, or thrice, and vnderstand not, let vs not cease so, but still continue reading, praying, asking of other, and so by still knocking (at the last,) the doore shall be opened (as S. Augustine saith.) Although many things in the Scripture bee spoken in obscure mysteries, yet there is nothing spoken vnder darke mysteries in one place, but the selfe same thing in other places, is spoken more familiarly and plainely, to the capacitie both of learned and vnlearned. And those things in the Scripture that be plaine to vnderstand, and necessary for saluation, euery mans duety is to learne them, to print them in memory, and effectually to exercise them. And as for the darke mysteries, to bee contented to bee ignorant in them, vntill such time as it shall please GOD to open those things vnto him. In the meane season, if bee lacke either aptnesse or opportunity, GOD will not impute it to his folly: but yet it behoueth not, that such as bee apt, should set aside reading, because some other be vnapt to reade: neuertheless, for the hardnesse of such places, the reading of the whole ought not to be set apart. And briefly to conclude, (as S. Augustine sayth) by the Scripture, all men bee amended, weake men bee strengthened, and strong men be comforted. So that surely, none bee enemies to the reading of GODS worde, but such as either bee so ignorant, that they know not how wholesome a thing it is: or else bee so sicke, that they hate the most comfortable medicine that should heale them: or so vngodly, that they would wish the people still to continue in blindnesse and ignorance of GOD.

Thus wee haue briefely touched some part of the commodities of GODS holy word, which is one of GODS chiefe and principall benefits, giuen and declared to mankinde heere in earth. Let vs thanke GOD heartily, for this his great and speciall gift, beneficiall fauour, and Fatherly prouidence. Let vs bee glad to reuiue this precious gift of our heauenly Father. Let vs heare, reade, and know these holy rules, iunctions, and statutes of our Christian religion, and vpon that we haue made profession to GOD at our baptisme. Let vs with feare and reuerence lay vp (in the chest of our hearts) these necessary and fruitfull lessons. Let vs night and day muse, and haue meditation and contemplation in them. Let vs ruminate, and (as it were) chew the cudde, that we may haue the sweet iuice, spirituall effect, marrow, hony, kirnel, taste, comfort and consolation of them. Let vs stay quiet, and certifie our consciences, with the most infallible certainty, trueth, and perpetuall assurance of them. Let vs pray to GOD (the onely authour of these heauenly studies) that wee may speake, thinke, beleeue, liue and depart hence, according to the wholesome doctrine, and verities of them. And by that meanes, in this world we shall haue GODS defence, fauour, and grace, with the vnspeakeable solace of peace, and quietnesse of conscience,

ſcience, and after this miſerable life, we ſhall enioy the endleſſe bliſſe and glory of heauen: which he grant vs all that died for vs all, Ieſus Chriſt, to whom with the Father and the holy Ghoſt, bee all honour and glory, both now and euerlaſtingly.

A SERMON OF THE miſerie of all mankinde, and of his condemnation *to death euerlaſting, by his owne ſinne.*

THE holy Ghoſt, in writing the holy Scripture, is in nothing more diligent then to pull downe mans vaine glory and pride, which of all vices is moſt vniuerſally graſted in all mankinde, euen from the firſt infection of our firſt father Adam. And therefore wee reade in many places of Scripture, many notable leſſons againſt this old rooted vice, to teach vs the moſt commendable vertue of humility, how to know our ſelues, and to remember what wee bee of our ſelues. In the booke of Geneſis, Almighty GOD Gen. 3. giueth vs all a title and name in our great grandfather Adam, which ought to warne vs all to conſider what wee bee, whereof wee bee, from whence wee came, and whither we ſhall, ſaying thus, In the ſweate of thy face ſhalt thou eate thy bread, till thou bee turned againe into the ground, for out of it waſt thou taken, in as much as thou art duſt, into duſt ſhalt thou be turned againe. Heere (as it were in a glaſſe) wee may learne to know our ſelues to bee but ground, earth, and aſhes, and that to earth and aſhes we ſhall returne.

Alſo, the holy Patriarch Abraham did well remember this name and title, duſt, earth, and aſhes, appointed and aſſigned by GOD to all mankinde: and therefore hee calleth himſelfe by that name, when hee maketh his earneſt prayer for Sodome & Gomorre. And we reade that Iudith, Eſther, Iudi. 4. & 9. Iob, Ieremy, with other holy men and women in the old Teſtament, did Iob 13. vſe ſackecloth, and to caſt duſt and aſhes vpon their heads, when they bewayled their ſinfull liuing. Ierem. 6. & 25 They called and cryed to GOD, for helpe and mercy, with ſuch a ceremony of ſackcloth, duſt, and aſhes, that thereby they might declare to the whole world, what an humble and lowly eſtimation they had of themſelues, and how well they remembred their name

name and title aforesayd, their vile corrupt fraile nature, dust, earth,
Wisd 7. and ashes. The booke of Wisedome also willing to pull downe our proud stomackes, mooueth vs diligently to remember our mortall and earthly generation, which we haue all of him that was first made: and that all men, aswell Kings as subiects, come into this world, and goe out of the same in like sort: that is, as of our selues full miserable, as wee may dayly see. And Almighty GOD commanded his Prophet Esay to make a Proclamation, and cry to the whole world: and Esay asking, What
Esai. 40. shall I cry? The Lord answered, Cry, that all flesh is grasse, and that all the glory thereof, is but as the flowre of the field, when the grasse is withered, the flowre falleth away, when the winde of the Lord bloweth vpon it. The people surely is grasse, the which drieth vp, and the flowre fadeth away. And the holy man Iob, hauing in himselfe great experience of the miserable and sinfull estate of man, doeth open the same to
Iob 14. the world in these words; Man (sayth he) that is borne of a woman, liuing but a short time, is full of manifold miseries, hee springeth vp like a flowre, and fadeth againe, vanisheth away as it were a shadow, and neuer continueth in one state. And doest thou iudge it meete (O Lord) to open thine eyes vpon such a one, and to bring him to iudgement with thee? Who can make him cleane, that is conceiued of an vncleane seede? and all men of their euilnesse, and naturall proneneſſe, be so vniuersally giuen to sinne, that (as the Scripture sayth) GOD repented that euer he made man. And by sin his indignation was so much prouoked against
Gen. 7. the world, that hee drowned all the world with Noes flood (except Noe himselfe, and his little houshold.) It is not without great cause, that the Scripture of GOD doeth so many times call all men heere in this
Iere. 22. world by this worde earth, O thou earth, earth, earth, sayth Ieremie, heare ths word of the Lord. This our right name, calling, and title, earth, earth, earth, pronounced by the Prophet, sheweth what wee be indeede, by whatsoeuer other stile, title, or dignitie, men doe call vs. Thus hee plainely named vs, who knoweth best, both what wee be, and what wee ought of right to be called. And thus hee setteth vs foorth, speaking by his faithfull Apostle Saint Paul, All men, Iewes and Gentiles, are vnder sinne, there is none righteous, no not one: there is none that vnderstandeth, there is none that seeketh after GOD, they are all gone out of the way, they are all vnprofitable, there is none that doeth good, no not one: their throat is an open sepulchre, with their tongues they haue vsed craft and deceit, the poyson of serpents is vnder their lippes, their mouth is full of cursing and bitternesse, their feete are swift to shed blood, destruction and wretchednesse are in their wayes, and the way of peace haue they not knowen: there is no feare of GOD before their eyes. And in
Rom. 11. another place, Saint Paul writeth thus, GOD hath wrapped all nations in vnbeleefe, that hee might haue mercy on all. The Scripture
Galat. 3. shutteth vp all vnder sinne, that the promise by the faith of Iesus Christ,
Ephes. 2. should bee giuen vnto them that beleeue. Saint Paul in many places painteth vs out in our colours, calling vs the children of the wrath of GOD, when wee bee borne: saying also that wee cannot thinke a good

thought

thought of our selues, much lesse can we say well, or do well of our selues. And the Wise man sayth in the booke of Prouerbes, The iust man falleth seuen times a day. The most tryed and approoued man Iob, feared all his workes. Saint Iohn the Baptist being sanctified in his mothers wombe, and praised before he was borne, being called an Angel and great before the Lord, filled euen from his birth with the holy Ghost, the preparer of the way for our Sauiour Christ, and commended of our Sauiour Christ to bee more then a Prophet, and the greatest that euer was borne of a woman: yet he plainely granteth, that he had neede to be washed of Christ, he worthily extolleth and glorifieth his Lord and master Christ, and humbleth himselfe as vnworthy to vnbuckle his shoes, and giueth all honour and glory to GOD. So doeth Saint Paul both oft and euidently confesse himselfe, that he was of himselfe, euer giuing (as a most faithfull seruant) all prayse to his master and Sauiour. So doth blessed S. Iohn the Euangelist, in the name of himselfe, and of all other holy men (bee they neuer so iust) make this open confession: If wee say wee haue no sinne, wee deceiue our selues, and the trueth is not in vs: If we acknowledge our sinnes, GOD is faithfull and iust to forgiue our sinnes, and to cleanse vs from all vnrighteousnesse: If wee say we haue not sinned, we make him a lyar, and his word is not in vs. Wherefore, the Wise man in the booke called Ecclesiastes, maketh this true and generall confession, There is not one iust man vpon the earth that doeth good, and sinneth not. And Dauid is ashamed of his sin, but not to confesse his sinne. How oft, how earnestly, and lamentably doth he desire GODS great mercy for his great offences, and that GOD should not enter into iudgement with him? And againe, how well weigheth this holy man his sinnes, when he confesseth that they bee so many in number, and so hid, and hard to vnderstand, that it is in a maner vnpossible to know, vtter, or number them? Wherefore, hee hauing a true, earnest, and deepe contemplation and consideration of his sinnes, and yet not comming to the bottome of them, hee maketh supplication to GOD, to forgiue him his priuie, secret, hid sinnes: to the knowledge of which we cannot attaine vnto. He weigheth rightly his sinnes from the originall roote and springhead, perceiuing inclinations, prouocations, stirrings, stingings, buds, branches, dregges, infections, tastes, feelings, and sents of them to continue in him still. Wherefore hee sayth, Marke, and beholde, I was conceiued in sinnes: Hee sayth not sinne, but in the plurall number, sinnes, forasmuch as out of one (as a fountaine) springeth all the rest. Our Sauiour Christ sayth, There is none good, but GOD: and that we can doe nothing that is good without him, nor no man can come to the Father but by him. He commandeth vs also to say, that wee be vnprofitable seruants, when wee haue done all that wee can doe. Hee preferreth the penitent Publicane, before the proude, holy, and glorious Pharisee. Hee calleth himselfe a Physition, but not to them that bee whole, but to them that be sicke, and haue neede of his salue for their sore. Hee teacheth vs in our prayers, to reknowledge our selues sinners, and to aske righteousnesse and deliuerance from all euils, at our hea-

Prou 24. Luke 1. Matth. 3. 1. Iohn 1. & 2. Eccles. 7. Psal. 51. Psal. 113. Psal. 19. Psal. 51. Marke 10. Luke 18. John 15. Luke 17. Luke 18. Matth. 9.

heauenly Fathers hand. He declareth that the sinnes of our owne hearts
Matth. 12. doe defile our owne selues. He teacheth that an euill word or thought deserueth condemnation, affirming that wee shall giue account for euery
Matth. 15. idle word. He saith, He came not to saue, but the sheepe that were vtterly lost, and cast away. Therefore few of the proude, iust, learned, wise, perfect, and holy Pharisees, were saued by him, because they iustified themselues by their counterfeit holinesse before men. Wherefore (good people) let vs beware of such hypocrisie, vaine glory, and iustifying of our selues.

¶ The second part of the Sermon of the *miserie of man.*

FOrasmuch as the true knowledge of our selues is very necessary, to come to the right knowledge of GOD, yee haue heard in the last reading, how humbly all good men alwaies haue thought of themselues, and so to thinke & iudge of themselues, are taught of GOD their Creatour, by his holy word.
Gal. 5. For of our selues we be crabtrees, that can bring forth no apples. We be of our selues of such earth, as can but bring forth weeds, netles, brambles, briers, cockle, and darnel. Our fruits be declared in the fift chapter to the Galathians. We haue neither faith, charitie, hope, patience, chastitie, nor any thing els that good is, but of GOD, and therefore these vertues be called there, the fruits of the holy Ghost, & not the fruits of man. Let vs therefore acknowledge our selues before GOD (as we be indeed) miserable and wretched sinners. And let vs earnestly repent, and humble our selues heartily, & cry to GOD for mercy. Let vs all confesse with mouth and heart, that we be ful of imperfections: Let vs know our own works, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our owne conceits, nor challenge any part of iustification by our merits or workes. For truely there be imperfections in our best workes: wee doe not loue GOD so much as wee are bound to doe, with all our heart, minde and power: wee doe not feare GOD so much as we ought to doe: we doe not pray to GOD, but with great and many imperfections: we giue, forgiue, beleeue, liue, and hope vnperfectly: wee speake, thinke, and doe imperfectly: we fight against the deuill, the world, and the flesh imperfectly: Let vs therefore not bee ashamed to confesse plainely our state of imperfection: yea, let vs not be ashamed to confesse imperfection, euen in all our best workes. Let none of vs bee
Luke 5. ashamed to say with holy Saint Peter, I am a sinfull man. Let vs say
Psal. 106. with the holy Prophet Dauid, wee haue sinned with our fathers, we haue done amisse and dealt wickedly, Let vs all make open confession with the
Luke 15. prodigall sonne to our father, and say with him, Wee haue sinned against heauen, and before thee (O Father) we are not worthy to bee called thy

sonnes

sonnes. Let vs also say with holy Baruch, O Lord our GOD, to vs is worthily ascribed shame and confusion, and to thee righteousnesse: Wee haue sinned, wee haue done wickedly, wee haue behaued our selues vngodly in all thy righteousnes. Let vs all say with the holy Prophet Daniel, O Lord, righteousnesse belongeth to thee, vnto vs belongeth confusion. Wee haue sinned, wee haue beene naughty, we haue offended, wee haue fled from thee, wee haue gone backe from all thy precepts and iudgements. So we learne of all good men in holy Scriptures, to humble our selues, and to exalt, extoll, praise, magnifie, and glorifie GOD. Baruch. 2. Dan. 9.

Thus we haue heard how euill we be of our selues, how of our selues, and by our selues, we haue no goodnesse, helpe nor saluation, but contrariwise, sin, damnation, and death euerlasting: which if we deepely weigh and consider, wee shall the better vnderstand the great mercy of GOD, and how our saluation commeth onely by Christ. For in our selues (as of our selues) we find nothing, whereby we may be deliuered from this miserable captiuity, into the which we were cast, through the enuie of the diuell, by breaking of GODS commandement, in our first parent Adam. We are all become vncleane, but we all are not able to cleanse our selues, nor to make one another of vs cleane. Wee are by nature the children of GODS wrath, but wee are not able to make our selues the children and inheritours of GODS glory. Wee are sheepe that runne astray, but we cannot of our owne power come againe to the sheepefold, so great is our imperfection and weakenesse. In our selues therefore may we not glory, which (of our selues) are nothing but sinfull: neither may wee reioyce in any workes that we do, which all be so vnperfect and vnpure, that they are not able to stand before the righteous iudgement seate of GOD, as the holy Prophet Dauid sayth, Enter not into iudgement with thy seruant (O Lord:) for no man that liueth shall be found righteous in thy sight. To God therefore must we flie, or else shall we neuer find peace, rest and quietnesse of conscience in our hearts. For he is the Father of mercies, and GOD of all consolation. He is the Lord, with whom is plenteous redemption: Hee is the GOD which of his owne mercy saueth vs, and setteth out his charity and exceeding loue towards vs, in that of his owne voluntary goodnesse, when we were perished, he saued vs, and prouided an euerlasting Kingdome for vs. And all these heauenly treasures are giuen vs, not for our owne deserts, merits, or good deedes (which of our selues we haue none) but of his meere mercy freely. And for whose sake? Truely for Iesus Christes sake, that pure and vndefiled lambe of GOD. He is that dearely beloued Sonne, for whose sake GOD is fully pacified, satisfied, and set at one with man. He is the Lambe of GOD, which taketh away the sinnes of the world, of whom onely it may bee truely spoken, that he did al thinges well, and in his mouth was found no craft nor subtiltie. None but he alone may say, The prince of the worlde came, and in mee he hath nothing. And he alone may also saye, Which of you shall reproue me of any fault? He is the high and euerlasting Priest, which hath offered himselfe once for all vpon the altar of the crosse, and with that one oblation hath made perfect for euermore them that are sancti- 2. Cor. 3. Psal 50. Ephes. 2. 1. Pet. 2. Psal. 143. 2. Cor. 1. Psal. 130. Iohn. 1. 1. Pet. 2. Iohn 8. Heb 7.

1. Iohn. 2. ſanctified. He is the alone mediatour betweene GOD and man, which paid our ranſome to GOD with his owne blood, and with that hath hee cleanſed vs from all ſinne. Hee is the Phyſition which healeth all our diſeaſes. He is that Sauiour which ſaueth his people from all their ſinnes: Matth. 1. To bee ſhort, hee is that flowing and moſt plenteous fountaine, of whoſe fulneſſe all wee haue receiued. For in him alone are all the treaſures of the wiſedome and knowledge of GOD hidden. And in him, and by him, haue wee from GOD the Father all good things, pertaining either to the body or to the ſoule. O how much are we bound to this our heauenly Father for his great mercies, which he hath ſo plenteouſly declared vnto vs in Chriſt Ieſu our Lord and Sauiour! What thankes worthie and ſufficient can we giue to him? Let vs all with one accord burſt out with ioyfull voyce, euer praiſing and magnifying this Lord of mercie, for his tender kindneſſe ſhewed vnto vs in his dearely beloued Sonne Ieſus Chriſt our Lord.

Hitherto haue we heard what we are of our ſelues: very ſinfull, wretched, and damnable. Againe, wee haue heard how that of our ſelues, and by our ſelues, wee are not able either to thinke a good thought, or worke a good deed, ſo that wee can finde in our ſelues no hope of ſaluation, but rather whatſoeuer maketh vnto our deſtruction. Againe, we haue heard the tender kindneſſe and great mercy of GOD the Father towards vs, and how beneficiall he is to vs for Chriſts ſake, without our merits or deſerts, euen of his own meere mercy and tender goodnes. Now, how theſe exceeding great mercies of GOD, ſet abroad in Chriſt Ieſu for vs, be obtained, and how we be deliuered from the captiuity of ſinne, death, and hell, it ſhall more at large (with GODS helpe) bee declared in the next Sermon. In the meane ſeaſon, yea, and at all times let vs learne to know our ſelues, our frailty and weakeneſſe, without any craking or boaſting of our owne good deedes and merits. Let vs alſo knowledge the exceeding mercie of GOD towards vs, and confeſſe, that as of our ſelues commeth all euill and damnation: ſo likewiſe of him commeth all goodneſſe and ſaluation, as GOD himſelfe ſayth by the Prophet Oſee, O Iſrael, thy deſtruction commeth of it ſelfe, but in me onely Oſee 13. is thy helpe and comfort. If wee thus humbly ſubmit our ſelues in the ſight of GOD, we may be ſure that in his time of his viſitation, he will lift vs vp vnto the kingdome of his dearely beloued Sonne Chriſt Ieſu our Lord: To whom, with the Father, and the holy Ghoſt, be all honour and glory for euer. Amen.

A SERMON OF THE saluation of mankinde, by only Christ our Sauiour *from sinne and death euerlasting.*

BEcause all men bee sinners and offenders against GOD, and breakers of his Law, and commandements, therefore can no man by his owne actes, workes, and deeds (seeme they neuer so good) bee iustified, and made righteous before GOD: but euery man of necessity is constrained to seeke for another righteousnesse or iustification, to bee receiued at GODS owne handes, that is to say, the forgiuenesse of his sinnes and trespasses, in such things as he hath offended. And this iustification or righteousnesse, which we so receiue of GODS mercie and Christs merites, embraced by faith, is taken, accepted and allowed of GOD, for our perfect and full iustification. For the more full vnderstanding heereof, it is our parts and dueties euer to remember the great mercy of GOD, how that (all the world being wrapped in sinne by breaking of the Law) GOD sent his onely sonne our Sauiour Christ into this world, to fulfill the Law for vs, and by shedding of his most pretious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his Father for our sinnes, to asswage his wrath and indignation conceiued against vs for the same.

Insomuch that infants, beeing baptized and dying in their infancy, are by this sacrifice washed from their sinnes, brought to GODS fauour, and made his children, and inheritors of his kingdome of heauen. And they which in act or deede doe sinne after their baptisme, when they turne againe to GOD vnfainedly, they are likewise washed by this sacrifice from their sinnes, in such sort, that there remaineth not any spot of sinne, that shall be imputed to their damnation. This is that iustification or rigteousnesse which S. Paul speaketh of, when he saith, No man is iustified by the workes of the Law, but freely by faith in Iesus Christ. And againe he sayth, We beleeue in Iesu Christ, that we be iustified freely by the faith of Christ, and not by the workes of the Law, because that no man shall be iustified by the workes of the Law. And although this iustification be free vnto vs, yet it commeth not so freely vnto vs, that there is

The efficacy of Christs passion and oblation.

Galat. 2.

no ransome paid therefore at all. But here may mans reason bee astonied, reasoning after this fashion. If a ransome be paide for our redemption, then is it not giuen vs freely. For a prisoner that payed his ransome, is not let goe freely, for if he goe freely, then he goeth without ransome: for what is it elle to goe freely, then to bee set at liberty without paying of ransome? This reason is satisfied by the great wisedome of GOD in this mystery of our redemption, who hath so tempered his iustice & mercie together that he would neither by his iustice condemne vs vnto the euerlasting captiuitie of the deuill, & his prison of hell, remediless for euer without mercy, nor by his mercie deliuer vs clearely, without iustice or payment of a iust ransome: but without his endlesse mercie he ioyned his most vpright and equall iustice. His great mercie he shewed vnto vs in deliuering vs from our former captiuitie, without requiring of any ransome to be paid, or amends to be made vpon our parts, which thing by vs had bin impossible to be done. And whereas it lay not in vs that to do, he prouided a ransome for vs, that was, the most pretious body and blood of his owne most deare and best beloued Sonne Jesu Christ, who besides this ransome, fulfilled the Law for vs perfectly. And so the iustice of GOD & his mercy did imbrace together, & fulfilled the mystery of our redemption. And of this iustice and mercy of GOD knit together, speaketh S. Paul in the third Chap. to the Romanes, All haue offended, & haue need of the glory of GOD, but are iustified freely by his grace, by redemption which is in Jesu Christ, whom GOD hath sent forth to vs for a reconciler & peace-maker, through faith in his blood, to shew his righteousnes. And in the tenth Chap. Christ is the end of the Law vnto righteousnes, to euery man that beleeueth. And in the 8. Chap. That which was impossible by the law, in as much as it was weake by the flesh, GOD sending his owne Sonne, in the similitude of sinfull flesh, by sin condemned sin in the flesh, that the righteousnes of the Law might be fulfilled in vs, which walke not after the flesh, but after the spirit. In these foresaid places, ỳ Apostle toucheth specially three things, which must go together in our iustification. Vpon GODS part, his great mercy and grace: vpon Christs part, iustice, that is, the satisfaction of GODS iustice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly & throughly; and vpon our part true & liuely faith in the merits of Jesus Christ, which yet is not ours, but by GODS working in vs: so that in our iustification, is not only GODS mercy & grace, but also his iustice, which the Apostle calleth the iustice of GOD, & it consisteth in paying our ransome, & fulfilling of the law: & so the grace of God doth not shut out the iustice of God in our iustificatiõ, but onely shutteth out the iustice of mã, that is to say, the iustice of our works, as to be merits of deseruing our iustification. And therefore S. Paul declareth here nothing vpon the behalfe of man, concerning his iustification, but onely a true & liuely faith, which neuertheless is the gift of GOD, and not mans onely worke, without GOD: And yet that faith doeth not shut out repentance, hope, loue, dread, & the feare of GOD, to be ioyned with faith in euery man that is iustified, but it shutteth them out frõ the office

Obiection.

Answere.

Rom. 3.

Rom. 10.
Rom. 8.

Three thinges must goe together in our iustification.

office of iustifying. So that although they be all present together in him that is iustified, yet they iustifie not all together: Neither doeth faith shut out the iustice of our good workes, necessarily to bee done afterwards of duetie towards GOD (for wee are most bounden to serue GOD, in doing good deedes, commaunded by him in his holy Scripture, all the dayes of our life:) But it excludeth them, so that wee may not doe them to this intent, to bee made iust by doing of them. For all the good workes that we can doe, bee vnperfect, and therefore not able to deserue our iustification: but our iustification doth come freely by the meere mercie of GOD, and of so great and free mercy, that whereas all the world was not able of their selues to pay any part towards their ransome, it pleased our heauenly Father of his infinite mercy, without any our desert or deseruing, to prepare for vs the most precious iewels of Christs body and blood, whereby our ransome might bee fully payd, the law fulfilled, and his iustice fully satisfied. So that Christ is now the righteousnesse of all them that truely doe beleeue in him. He for them payd their ransome by his death. Hee for them fulfilled the Law in his life. So that now in him, and by him, euery true Christian man may be called a fulfiller of the Law, forasmuch as that which their infirmity lacked, Christs iustice hath supplyed.

How it is to bee vnderstood, that faith iustifieth without workes.

¶ The second part of the Sermon of *Saluation.*

YEe haue heard of whom all men ought to seeke their iustification and righteousnesse, and how also this righteousnesse commeth vnto men by Christes death and merits: yee heard also how that three things are required to the obteyning of our righteousnesse, that is, GODS mercie, Christs iustice, and a true and a liuely faith, out of the which faith springeth good workes. Also before was declared at large, that no man can bee iustified by his owne good workes, that no man fulfilleth the Law, according to the strict rigour of the Law.

And S. Paul in his Epistle to the Galathians prooueth the same, saying thus, If there had beene any law giuen, which could haue iustified, verily righteousnesse should haue beene by the law. And againe he saith: If righteousnes be by the Law, then Christ died in vaine. And againe he saith, You that are iustified by the law, are fallen away from grace. And furthermore he writeth to the Ephesians on this wise, By grace are ye saued through faith, and that not of your selues, for it is the gift of GOD, and not of works, lest any man should glory. And to bee short, the summe of all Pauls disputation is this: that if iustice come of workes, then it commeth not of grace: and if it come of grace, then it commeth not of workes. And to this ende tendeth all the Prophets, as Saint Peter saith

Galat. 2

Ephes. 2.

Actes 10. in the tenth of the Actes. Of Christ all the Prophets (saith S. Peter) doe witnesse, that through his Name, all they that beleeue in him, shal receiue the remission of sinnes. And after this wise to bee iustified onely by this true and liuely faith in Christ, speake all the olde and ancient Authors, both Greekes and Latines. Of whom I will specially rehearse three, Hilary, Basil, and Ambrose. Saint Hilary saith these words plainely in the ix. Canon vpon Matthew, Faith onely iustifieth. And Saint Basil a Greeke Author writeth thus, This is a perfect and whole reioycing in GOD when a man aduanceth not himselfe for his owne righteousnes, but knowledgeth himselfe to lacke true iustice and righteousnesse, and to be iustified by the onely faith in Christ. And Paul (saith he) doth glory in the contempt of his owne righteousnesse, and that he looketh for the righteousnesse of GOD, by faith.

Faith onely iustifieth, is the doctrine of the olde Doctours.

Philip. 3.

These bee the very wordes of Saint Basil. And Saint Ambrose, a Latine Author, saith these wordes, This is the ordinance of GOD, that they which beleeue in Christ, should bee saued without workes, by faith onely, freely receiuing remission of their sinnes. Consider diligently these wordes, Without workes by faith onely, freely wee receiue remission of our sinnes. What can bee spoken more plainely, then to say, That freely without workes, by faith onely we obtaine remission of our sinnes? These and other like sentences, that we be iustified by faith onely, freely, and without workes, wee doe reade oft times in the best and ancient writers. As beside Hilarie, Basil, and Saint Ambrose before rehearsed, wee reade the same in Origen, Saint Chrysostome, Saint Cyprian, Saint Augustine, Prosper, Oecumenius, Proclus, Bernardus, Anselme, and many other Authours, Greeke, and Latine. Neuertheless, this sentence, that wee bee iustified by faith onely, is not so meant of them, that the sayd iustifying faith is alone in man, without true repentance, hope, charitie, dread, and the feare of GOD, at any time and season. Nor when they say, That wee bee iustified freely, they meane not that wee should or might afterward be idle, and that nothing should be required on our parts afterward: Neither meane they that wee are so to bee iustified without good workes, that wee should doe no good workes at all, like as shall bee more expressed at large hereafter. But this saying, That wee bee iustified by faith onely, freely and without workes, is spoken for to take away cleerely all merite of our workes, as being vnable to deserue our iustification at GODS hands, and thereby most plainely to expresse the weakenesse of man, and the goodnesse of GOD, the great infirmitie of our selues, and the might and power of GOD, the imperfectnesse of our owne workes, and the most abundant grace of our Sauiour Christ, and therefore wholy to ascribe the merite and deseruing of our iustification vnto Christ onely, and his most precious bloodshedding. This faith the holy Scripture teacheth vs, this is the strong Rocke and foundation of Christian Religion, this doctrine all olde and ancient Authours of Christs Church doe approoue, this doctrine aduanceth and setteth foorth the true glory of Christ, and beateth downe the vaine glory of man, this whosoeuer denyeth, is not to bee accounted for a Christian man, nor

Faith alone, how it is to be vnderstood.

The profit of the doctrine of faith onely iustifieth.

for

for a better booth of Christs glory, but for an aduersary to Christ and his Gospel, and for a better booth of mens vaine glory. And although this doctrine be neuer so true (as it is most true indeede) that we bee iustified freely without all merite of our owne good workes (as Saint Paul doth expresse it) and freely by this liuely and perfect faith in Christ onely (as the ancient authours vse to speake it) yet this true doctrine must be also truely vnderstood and most plainely declared, lest carnall men should take vniustly occasion thereby to liue carnally, after the appetite and will of the world, the flesh and the deuill. And because no man should erre by mistaking of his doctrine, I will plainely and shortly so declare the right vnderstanding of the same, that no man shall iustly thinke that hee may thereby take any occasion of carnall liberty to follow the desires of the flesh, or that thereby any kinde of sinne shall bee committed, or any vngodly liuing the more vsed.

What they be that impugne the doctrine Faith onely iustifieth.

A declaration of this doctrine faith without workes iustifieth.

First, you shall vnderstand, that in our iustification by Christ, it is not all one thing, the office of GOD vnto man, and the office of man vnto GOD. Iustification is not the office of man, but of GOD, or man cannot make himselfe righteous by his owne workes, neither in part, nor in the whole, for that were the greatest arrogancy and presumption of man, that Antichrist could set vp against GOD, to affirme that a man might by his owne workes, take away and purge his owne sinnes, and so iustifie himselfe. But iustification is the office of GOD onely, and is not a thing which we render vnto him, but which wee receiue of him: not which we giue to him, but which we take of him, by his free mercy, and by the onely merits of his most dearely beloued Sonne, our onely Redeemer, Sauiour, and Iustifier Iesus Christ: so that the true vnderstanding of this doctrine, We be iustified freely by faith without workes, or that we be iustified by faith in Christ onely, is not, that this our owne act, to beleeue in Christ, or this our faith in Christ, which is within vs, doth iustifie vs, and deserue our iustification vnto vs (for that were to count our selues to be iustified by some act or vertue that is within our selues) but the true vnderstanding and meaning thereof is, that although wee heare GODS word, and beleeue it although we haue faith, hope, charity, repentance, dread, and feare of GOD within vs, and doe neuer so many workes thereunto: yet we must renounce the merit of all our said vertues, of faith, hope, charity, and all other vertues and good deeds, which we either haue done, shall doe, or can doe, as things that bee farre to weake and insufficient, and vnperfect, to deserue remission of our sinnes, and our iustification, and therefore we must trust onely in GODS mercy, and that sacrifice which our high Priest and Sauiour Christ Iesus the Son GOD once offered for vs vpon the Crosse, to obtaine thereby GODS grace, and remission aswell of our originall sinne in Baptisme, as of all actuall sinne committed by vs after our Baptisme, if we truly repent, and turne vnfainedly to him againe. So that S. Iohn Baptist, although he were neuer so vertuous and godly a man, yet in this matter of forgiuing of sin, he did put the people from him, & appointed them vnto Christ, saying thus vnto them. Behold, yonder is the lambe of GOD, which

Iustification is the office of God only.

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taketh away the sinnes of the world: euen so, as great and as godly a vertue as the liuely faith is, yet it putteth vs from it selfe, and remitteth or appointeth vs vnto Christ, for to haue onely by him remission of our sins, or iustification. So that our faith in Christ (as it were) sayth vnto vs thus, it is not I that take away your sinnes, but it is Christ onely, and to him onely I send you for that purpose, forsaking therein all your good vertues, words, thoughts, and workes, and onely putting your trust in Christ.

Iohn 1.

¶ The third part of the Sermon *of Saluation.*

THath beene manifestly declared vnto you, that no man can fulfill the Law of GOD, and therefore by the Law all men are condemned: whereupon it followeth necessarily, that some other thing should bee required for our saluation then the law: and that is, a true and a liuely faith in Christ: bringing foorth good workes, and a life according to GODS commandements. And also you heard the ancient authours minds of this saying, Faith in Christ onely iustifieth man, so plainely declared, that you see, that the very true meaning of this proposition or saying, Wee be iustified by faith in Christ onely, (according to the meaning of the old ancient authours) is this: We put our faith in Christ, that we be iustified by him onely, that wee bee iustified by GODS free mercy, and the merits of our Sauiour Christ onely, and by no vertue or good workes of our owne, that is in vs, or that wee can bee able to haue or to doe, for to deserue the same: Christ himselfe onely beeing the cause meritorious thereof.

Heere you perceiue many wordes to bee vsed to auoyde contention in words with them that delight to brawle about words, and also to shewe the true meaning to auoyde euill taking and misunderstanding, and yet peraduenture all will not serue with them that be contentious: but contenders will euer forge matters of contention, euen when they haue none occasion thereto. Notwithstanding, such be the lesse to be passed vpon, so that the rest may profit, which will be the most desirous to know the truth then (when it is plaine ynough) to contend about it, and with contentious and captious cauillation, to obscure and darken it. Trueth it is, that our owne workes doe not iustifie vs, to speake properly of our iustification, (that is to say) our workes doe not merit or deserue remission of our sinnes, and make vs of vniust, iust before GOD: but GOD of his owne mercie, through the onely merits and deseruings of his sonne Iesus Christ, doeth iustifie vs. Neuertheless, because fayth doth directly send vs to Christ for remission of our sinnes, and that by faith giuen vs of GOD, we embrace the promise of GODS mercy, and of the remission of our sinnes, (which thing none other of our vertues or workes

properly

property doeth) therefore the Scripture vseth to say, that faith without workes doeth iustifie. And forasmuch as it is all one sentence in effect, to say, faith without workes, and onely faith doth iustifie vs, therefore the old ancient Fathers of the Church from time to time, haue vttered our iustification with this speech, Onely faith iustifieth vs: meaning none other thing then Saint Paul meant, when he sayd, Faith without workes iustifieth vs. And because all this brought to passe through the onely merites and deseruings of our Sauiour Christ, and not through our merits, or through the merite of any vertue that we haue within vs, or of any worke that commeth from vs: therefore in that respect of merit and deseruing, we forsake (as it were) altogether againe, faith, workes, and all other vertues. For our owne imperfection is so great, through the corruption of originall sinne, that all is vnperfect that is within vs, faith, charitie, hope, dread, thoughts, words, and workes, and therefore not apt to merit and deserue any part of our iustification for vs. And this forme of speaking vse wee, in the humbling of our selues to GOD, and to giue all the glory to our Sauiour Christ, which is best worthy to haue it.

Here you haue heard the office of GOD in our iustification, and how wee receiue it of him freely, by his mercy, without our deserts, through true and liuely faith. Now you shall heare the office and duety of a Christian man vnto GOD, what wee ought on our part to render vnto GOD againe, for his great mercy and goodnesse. Our Office is, not to passe the time of this present life vnfruitfully, and idlely, after that wee are baptized or iustified, not caring how few good workes wee doe, to the glory of GOD, and profite of our neighbours: Much lesse is it our office, after that wee bee once made Christes members, to liue contrarie to the same, making our selues members of the deuill, walking after his intisements, and after the suggestions of the world and the flesh, whereby wee know that wee doe serue the world and the deuill, and not GOD. For that faith which bringeth foorth (without repentance) either euill workes, or no good worke, is not a right, pure, and liuely faith, but a dead, diuelish, counterfaite and faigned faith, as Saint Paul and Saint Iames call it. For euen the diuels know and beleeue that Christ was borne of a virgin, that he fasted foortie dayes and forty nights without meat and drinke, that hee wrought all kinde of miracles, declaring himselfe verie GOD: They beleeue also, that Christ for our sakes suffered most painefull death, to redeeme from euerlasting death, and that hee rose againe from death the third day: They beleeue that hee ascended into heauen, and that he sitteth on the right hand of the Father, and at the last end of this world shall come againe, and iudge both the quicke and the dead. These articles of our faith the Diuels beleeue, and so they beleeue all thinges that be written in the new and old Testament to be true: and yet for all this faith, they bee but deuills, remayning still in their damnable estate, lacking the very true Christian faith. For the right and true Christian faith is, not onely to beleeue that holy Scripture, and all the foresayd Articles of our faith are true, but also to haue a sure trust and confidence

They that preach faith only iustifieth, doe not teach carnall libertie, or that wee should doe no good workes.

The deuils haue faith, but not the true faith.

What is the true and iustifying faith

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confidence in GOD'S mercifull promises to bee saued from euerlasting damnation by Christ: whereof doeth follow a louing heart to obey his commandements. And this true Christian faith, neither any deuill hath, nor yet any man, which in the outward profession of his mouth, and in his outward receiuing of the Sacraments, in comming to the Church, and in all other outward appearances seemeth to bee a Christian man, and yet in his liuing and deedes sheweth the contrary. For how can a man haue this true faith, this sure trust and confidence in GOD, that by the merits of Christ, his sinnes be forgiuen, and he reconciled to the fauour of GOD, and to be partaker of the kingdome of heauen by Christ, when hee liueth vngodly, and denieth Christ in his deedes? Surely no such vngodly man can haue this faith and trust in GOD. For as they know Christ to be the onely Sauiour of the world: so they know also that wicked men shall not enioy the kingdome of GOD. They know that GOD hateth vnrighteousnesse, that he will destroy all those that speake vntruely, that those which haue done good workes (which cannot be done without a liuely faith in Christ) shall come foorth into the resurrection of life, and those that haue done euill, shall come vnto the resurrection of iudgement: very well they know also, that to them that be contentious, and to them that will not be obedient vnto the trueth, but will obey vnrighteousnes, shall come indignation, wrath, and affliction, &c. Therefore to conclude, considering the infinite benefites of GOD shewed and giuen vnto vs, mercifully without our deserts, who hath not onely created vs of nothing; and from a peece of vilde clay, of his infinite goodnes, hath exalted vs (as touching our soule) vnto his owne similitude and likenes: but also whereas wee haue condemned to hell, and death euerlasting, hath giuen his owne naturall Sonne, beeing GOD eternall, immortall, and equall vnto himselfe, in power and glory, to be incarnated, and to take our mortall nature vpon him, with the infirmities of the same, and in the same nature to suffer most shamefull and painefull death for our offences, to the intent to iustifie vs, and to restore vs to life euerlasting: so making vs also his deare children, brethren vnto his onely Son our Sauiour Christ, and inheritours for euer with him of his eternall kingdome of heauen.

They that continue in euill liuing, haue not true faith.

Psal. 25.

These great and mercifull benefites of GOD (if they be well considered) doe neither minister vnto vs occasion to be idle, and to liue without doing any good workes, neither yet stirreth vs vp by any meanes to doe euill things: but contrariwise, if we bee not desperate persons, and our heartes harder then stones, they moue vs to render our selues vnto GOD wholly with all our will, hearts, might, and power, to serue him in all good deeds, obeying his commandements during our liues, to seeke in all things his glory and honour, not our sensuall pleasures and vaine glory, euermore dreading willingly to offend such a mercifull GOD, and louing Redeemer, in word, thought, or deede. And the said benefites to GOD deepely considered, moue vs for his sake also to be euer ready to giue our selues to our neighbours, and as much as lieth in vs, to studie with all our indeuour, to doe good to euery man. These be the fruites of

true

true faith, to doe good as much as lieth in vs to euery man, and aboue all things, and in all things to aduance the glory of GOD, of whom onely we haue our sanctification, iustification, saluation, and redemption: to whom be euer glory, prayse, and honour, world without end. Amen.

A SHORT DECLARATION

of the true, liuely, and Christian Faith.

THE first comming vnto GOD (good Christian people) is through Fayth, whereby (as it is declared in the last Sermon) we be iustified before GOD. And lest any man should be deceiued, for lacke of right vnderstanding thereof, it is diligently to bee noted, that Faith is taken in the Scripture two manner of wayes. There is one faith, which in Scripture is called a dead faith, which bringeth foorth no good workes, but is idle, barren, and vnfruitfull. And this faith, by the holy Apostle Saint Iames, is compared to the faith of Deuils, which beleeue GOD to bee true and iust, and tremble for feare, yet they doe nothing well, but all euill. And such a manner of faith haue the wicked and naughty Christian people, which confesse GOD, as S. Paul saith) in their mouth, but denie him in their deedes, being abominable, and without the right faith, and to all good workes reprooueable. And this faith is a perswasion and beliefe in mans heart, whereby hee knoweth that there is a GOD, and agreeth vnto all trueth of GODS most holy worde, conteyned in the holy Scripture. So that it consisteth onely in beleeuing the word of GOD, that it is true. And this is not properly called faith. But as he that readeth Cæsars Commentaries, beleeuing the same to bee true, hath thereby a knowledge of Cæsars life, and notable acts, because hee beleeueth the historie of Cæsar: yet it is not properly sayd that hee beleeueth in Cæsar, of whom he looketh for no helpe nor benefit. Euen so, hee that beleeueth that all that is spoken of GOD in the Bible is true, and yet liueth so vngodly, that he cannot looke to enioy the promises and benefits of GOD: although it may bee sayd, that such a man hath a faith and beliefe to the wordes of GOD, yet it is not properly sayd that hee beleeueth in GOD, or hath such a faith and trust in GOD, whereby hee may surely looke for grace, mercy, and euerlasting life at GODS hand, but

Faith.

A dead faith.

Iames 2.

Titus 6.

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but rather for indignation and punishment, according to the merits of his wicked life. For as it is written in a booke, intituled to be of Didymus Alexandrinus, Forasmuch as faith without workes is dead, it is not now faith, as a dead man is not a man. This dead faith therefore is not the sure and substantiall faith, which saueth sinners. Another faith there is in Scripture, which is not (as the foresaid faith) idle, vnfruitfull, and dead, but worketh by charitie (as S. Paul declareth, Gal. 5.) Which as the other vaine faith is called a dead faith, so may this bee called a quicke or liuely faith. And this is not onely the common beliefe of the Articles of our faith, but it is also a true trust and confidence of the mercy of GOD through our Lord Iesus Christ, and a stedfast hope of all good things to be receiued at GODS hand: and that although we, through infirmitie or temptation of our ghostly enemie, doe fall from him by sinne, yet if we returne againe vnto him by true repentance, that hee will forgiue, and forget our offences for his Sonnes sake our Sauiour Iesus Christ, and will make vs inheritours with him of his euerlasting Kingdome, and that in the meane time vntill that Kingdome come, he will be our protectour and defender in all perils and dangers, whatsoeuer doe chance: and that though sometime he doth send vs sharpe aduersitie, yet that euermore hee will be a louing Father vnto vs, correcting vs for our sinne, but not withdrawing his mercy finally from vs, if wee trust in him, and commit our selues wholy vnto him, hang onely vpon him, and call vpon him, ready to obey and serue him. This is the true, liuely, and vnfeigned Christian faith, and is not in the mouth and outward profession onely: but it liueth, and stirreth inwardly, in the heart. And this faith is not without hope and trust in GOD, nor without the loue of GOD and of our neighbours, nor without the feare of GOD, nor without the desire to heare GODS word, and to follow the same in eschewing euill, and doing gladly all good workes.

A liuely faith.

Hebr. 11. This faith (as Saint Paul describeth it) is the sure ground and foundation of the benefites which wee ought to looke for, and trust to receiue of GOD, a certificate and sure looking for them, although they yet sensibly appeare not vnto vs. And after hee sayth, Hee that commeth to GOD, must beleeue, both that he is, and that he is a mercifull rewarder of well doers. And nothing commendeth good men vnto GOD, so much as this assured faith and trust in him. Of this faith, three things are specially to be noted.

Three things are to be noted of faith.

First, that this faith doeth not lie dead in the heart, but is liuely and fruitfull in bringing forth good workes. Secondly, that without it, can no good workes be done, that shall be acceptable and pleasant to GOD. Thirdly, what maner of good workes they be, that this faith doeth bring forth.

Faith is full of good workes.

For the first, that the light cannot bee hid, but will shew forth it selfe at one place or other: so a true faith cannot bee kept secret, but when occasion is offered, it will breake out, and shew it selfe by good workes. And as the liuing body of a man euer exerciseth such thinges as belong to a naturall and liuing body, for nourishment and preseruation of the same,

same, as it hath neede, opportunitie, and occasion: euen so the soule that hath a liuely faith in it, will bee doing alway some good worke, which shall declare that it is liuing, and will not be vnoccupied. Therfore when men heare in the Scriptures so high commendations of faith, that it maketh vs to please GOD, to liue with GOD, and to bee the children of GOD: if then they fansie that they bee set at libertie from doing all good workes, and may liue as they list, they trifle with GOD and deceiue themselues. And it is a manifest token, that they bee farre from hauing the true and liuely faith, and also farre from knowledge, what true faith meaneth. For the very sure and liuely Christian faith is, not onely to beleeue all things of GOD, which are contained in holy Scripture, but also to haue an earnest trust, and confidence in GOD, that he doeth regard vs, and that he is carefull ouer vs, as the father is ouer the Childe whom hee doeth loue, and that hee will bee mercifull vnto vs for his onely Sonnes sake, and that we haue our Sauiour Christ our perpetuall aduocate, and Prince, in whose onely merites, oblation, and suffering, we doe trust that our offences bee continually washed and purged, whensoeuer wee (repenting truely) doe returne to him, with our whole heart, stedfastly determining with our selues, through his grace, to obey and serue him in keeping his commandements, and neuer to turne backe againe to sinne. Such is the true faith, that the Scripture doeth so much commend, that which when it seeth and considereth what GOD hath done for vs, is also mooued through continuall assistance of the Spirit of GOD, to serue and please him, to keepe his fauour, to feare his displeasure, to continue his obedient children, shewing thankefulnesse againe by obseruing or keeping his commandements, and that freely, for true loue chiefly, and not for dread of punishment, or loue of temporall reward, considering how cleerely, without deseruings we haue receiued his mercy and pardon freely.

This true faith will shew foorth it selfe, and cannot long bee idle: For as it is written, The iust man shall liue by faith. Hee neuer sleepeth nor is idle, when hee would wake, and bee well occupied. And GOD by his Prophet Ieremie saith, that he is a happy and blessed man, which hath faith and confidence in GOD. For he is like a tree set by the water side, and spreadeth his roots abroad toward the moysture, and feareth not heate when it commeth, his leafe will bee greene, and will not cease to bring foorth his fruit: euen so, faithfull men (putting away all feare of aduersitie) will shew foorth the fruit of their good workes, as occasion is offered to doe them. Abac. 2. Iere. 17.

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¶ The ſecond part of the Sermon *of Faith.*

YE haue heard in the firſt part of this Sermon, that there be two kindes of faith, and a dead and an vnfruitful faith, and a faith liuely that worketh by charitie. The firſt to be vnprofitable, the ſecond, neceſſary for the obtayning of our ſaluation: the which fayth hath charity alwaies ioyned vnto it, and is fruitfull, and bringeth foorth all good workes. Now as concerning the ſame matter, you ſhall heare what followeth. The wiſe man ſayth, He that beleeueth in GOD Eccleſ. 31. will hearken vnto his commaundements. For if we doe not ſhewe our ſelues faithfull in our converſation, the faith which we pretend to haue, is but a fained faith: becauſe the true Chriſtian faith is manifeſtly ſhewed by good liuing, and not by wordes onely, as S. Auguſtine ſaith, Good liuing cannot be ſeperated from true faith, which worketh by loue. And *Libro de fide & operibus. cap. 2.* S. Chryſoſtome ſaith, fayth of it ſelfe is full of good workes: as ſoone as *Sermo. de lege & fide.* a man doth beleeue, he ſhall be garniſhed with them. How plentifull this faith is of good workes, and howe it maketh the worke of one man more acceptable to GOD, then of another S. Paul teacheth at large in the xi. Heb. 11. Chapter to the Heb. ſaying, That faith made the oblation of Abel, better Gen. 4. then the oblation of Caine. This made Noah to build the Arke. This made Gen. 6. Abraham to forſake his Country, and all his friends, and to goe into a far Eccle. 44. Country, there to dwell among ſtrangers. So did alſo Iſaac and Iacob, Gen 11. depending or hanging only of the helpe and truſt that they had in GOD. And when they came to the countrey which GOD promiſed them, they would build no Citties, Townes, nor Houſes, but liued like ſtrangers in Tents, that might euerie day bee remoued. Their truſt was ſo much in GOD that they ſet but little by any worldly thinge, for that GOD had prepared for them better dwelling places in heauen of his owne foundation and buildinge. This faith made Abraham ready at GODS com- Gen. 22. maundement, to offer his owne ſonne and heire Iſaac whom hee loued ſo Eccle. 13. well, and by whom he was promiſed to haue innumerable iſſue, amonge the which, one ſhould be borne, in whom all nations ſhould bee bleſſed, truſting ſo much in GOD, that though he were ſlaine, yet that GOD was able by his omnipotent power to raiſe him from death, and performe his promiſe. He miſtruſted not the promiſe of GOD, although vnto his reaſon euery thing ſeemed contrary. He beleeued verily that GOD would not forſake him in death and famine that was in the country. And in all other daungers that hee was brought vnto, hee truſted euer that GOD ſhould bee his GOD, and his protector and defender, what- Exod. 2 ſoeuer he ſaw to the contrary. This faith wrought ſo in the heart of Moſes, that he refuſed to be taken for King Pharao his daughters ſonne, and to haue great inheritance in Egypt, thinkinge it better with the people

of

of God to haue affliction and sorrow, then with naughty men, in sinne to liue pleasantly for a time. By faith hee cared not for the threatning of king Pharao: for his trust was so in GOD, that hee passed not of the felicitie of this world, but looked for the reward to come in heauen, setting his heart vpon the inuisible GOD, as if he had seene him euer present before his eyes. By faith, the children of Israel passed through the red sea. Exod. 14. By faith, the walles of Hierico fell downe without stroke, and many other wonderfull miracles haue beene wrought. Iosu. 6. In all good men that heretofore haue beene, faith hath brought forth their good workes, and obteined the promises of GOD. Faith hath stopped the Lions mouthes: faith hath quenched the force of fire: faith hath escaped the swords edges: faith hath giuen weake men strength, victorie in battaile, ouerthrowen the armies of Infidels, raysed the dead to life: faith hath made good men to take aduersitie in good part, some haue beene mocked and whipped, bound, and cast in prison, some haue lost all their goods, and liued in great pouertie, some haue wandered in mountaines, hilles, and wildernesse, some haue bene racked, some slaine, some stoned, some sawen, some rent in pieces, some beheaded, some brent without mercy, and would not be deliuered, because they looked to rise againe to a better state. Dani. 6. Dani. 3. Heb. 11.

All these Fathers, Martyrs, and other holy men, (whom Saint Paul spake of) had their faith surely fixed in GOD, when all the world was against them. They did not onely know GOD to bee the Lord, maker, and gouernour of all men in the world: but also they had a speciall confidence and trust, that he was and would bee their GOD, their comforter, ayder, helper, maintainer, and defender. This is the Christian faith which these holy men had, and wee also ought to haue. And although they were not named Christian men, yet was it a Christian faith that they had, for they looked for all benefites of GOD the Father, through the merites of his Sonne Iesu Christ, as wee now doe. This difference is betweene them and vs, that they looked when Christ should come, and we bee in the time when hee is come. Therefore saith S. Augustine, The time is altered and changed, but not the faith. For wee haue both one faith in one Christ. The same holy ghost also that wee haue, had they, saith S. Paul. For as the holy Ghost doeth teach vs to trust in GOD, and to call vpon him as our Father: so did he teach them to say, as it is written, Thou Lord art our Father and Redeemer, and thy Name is without beginning and euerlasting. GOD gaue them then grace to bee his children, as hee doth vs now. But now by the comming of our Sauiour Christ, we haue receiued more aboundantly the spirit of GOD in our hearts, whereby we may conceiue a greater faith, and a surer trust then many of them had. But in effect they and we be all one: we haue the same faith that they had in GOD, and they the same that wee haue. And Saint Paul so much extolleth their faith, because we should no lesse, but rather more, giue our selues wholy vnto Christ, both in profession and liuing, now when Christ is come, then the olde fathers did before his comming. And by all the declaration of S. Paul, it is euident, that the true, liuely, and Christian faith, is no dead, vaine, or vnfruitfull thing, *In Iohn. tract. 45.* 1. Cor. 4. Esai. 45.

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but a thing of perfect vertue, of wonderfull operation or working, and strength, bringing foorth all good motions, and good workes.

All holy Scripture agreeably beareth witnesse, that a true liuely faith in Christ doeth bring foorth good workes: and therefore euery man must examine and trye himselfe diligently, to know whether hee haue the same true liuely faith in his heart vnfeignedly, or not, which hee shall know by the fruits thereof. Many that professed the faith of Christ, were in this errour, that they thought they knew GOD, and beleeued in him, when in their life they declared the contrary: Which errour Saint
1. Iohn 2. Iohn in his first Epistle confuting, writeth in this wise, Hereby wee are certified that we know GOD, if we obserue his commandements. He that sayth, he knoweth GOD, and obserueth not his commandements, is a lyar, and the trueth is not in him. And againe hee sayth, Whosoeuer
3 Iohn 3. sinneth, doeth not see GOD, nor know him: let no man deceiue
1. Iohn 3. you, welbeloued children. And moreouer hee sayeth, Hereby we know that we be of the trueth, and so we shall perswade our hearts, before him.
1. Iohn 3. For if our owne hearts reproue vs, GOD is aboue our hearts, & knoweth all things. Welbeloued, if our hearts reproue vs not, then haue wee confidence in GOD, and shall haue of him whatsoeuer we aske, because wee keepe his Commandements, and doe those things that please him.
1. Iohn 5. And yet further hee sayeth, Euery man that beleeueth that Iesus is Christ, is borne of GOD, and wee know that whosoeuer is borne of GOD, doeth not sinne: but hee that is begotten of God, purgeth himselfe, and the deuill doeth not touch him. And finally he concludeth, and
1. Iohn 5. sheweth the cause why he wrote this Epistle, saying, For this cause haue I thus written vnto you, that you may know that you haue euerlasting life, which doe beleeue in the Sonne of GOD. And in his iii. Epistle he confirmeth the whole matter of faith and workes, in few wordes, saying,
3. Iohn. Hee that doeth well, is of GOD, and hee that doeth euill, knoweth not God. And as S. Iohn sayth, That as the liuely knowledge and faith of GOD bringeth foorth good workes: so sayth he likewise of hope and charitie, that they cannot stand with euill liuing. Of hope he writeth thus,
1. Iohn 3. we know that when GOD shall appeare, we shall be like vnto him, for we shall see him, euen as hee is: and whosoeuer hath this hope in him, doeth purifie himselfe, like as GOD is pure. And of charitie hee sayth
1. Iohn 2. these wordes, Hee that doeth keepe Gods word and commandement, in
1. Iohn 5. him is truely the perfect loue of GOD. And againe hee sayth, This is the loue of GOD, that wee should keepe his Commandements. And S. Iohn wrote not this, as a subtill saying, deuised of his owne fantasie, but as a most certaine and necessary trueth, taught vnto him by Christ himselfe, the eternall and infallible veritie, who in many places doth most clearely affirme, that faith, hope and charitie, can not consist or stand
1. Iohn 5. without good and godly workes. Of faith, he sayth, He that beleeueth in the Sonne, hath euerlasting life: but hee that beleeueth not in the
Iohn 3. Sonne, shall not see that life, but the wrath of GOD remaineth vpon him. And the same hee confirmeth with a double othe, saying, Verily,
Iohn 6. verily I say vnto you, Hee that beleeueth in mee, hath euerlasting life.

Now

Now forasmuch as he that beleeueth in Christ, hath euerlasting life: it must needes consequently follow, that he that hath this faith, must haue also good workes, and be studious to obserue Gods commandements obediently. For to them that haue euill workes, and leade their life in disobedience, and transgression or breaking of Gods commandements, without repentance, perteineth not euerlasting life, but euerlasting death, as Christ himselfe saith, They that doe well, shall goe into life eternall, but they that doe euill, shall goe into euerlasting fire. Matth. 25. And againe he sayth, I am the first letter, and the last, the beginning and the ending: to him that is athirst, I will giue of the well of the water of life freely: he that hath the victorie, shall haue all things, and I will be his GOD, and he shall be my sonne: but they that be fearefull, mistrusting GOD, and lacking faith, they that be cursed people, and murtherers, and fornicators and sorcerers, and all lyers, shall haue their portion in the lake that burneth with fire and brimstone, which is the second death. Apoc. 21. And as Christ vndoubtedly affirmeth, that true faith bringeth forth good workes, so doeth hee say likewise of Charitie. Whosoeuer hath my commandements and keepeth them, that is he that loueth me. And after he sayth, He that loueth me, will keepe my word, and hee that loueth me not, keepeth not my wordes. And as the loue of GOD is tryed by good workes, so is the feare of GOD also, as the wise man saith, The dread of GOD putteth away sinne. And also he saith, Hee that feareth GOD, will doe good workes. *Charitie bringeth foorth good workes.* Iohn 14. Ecclus. 1. Ecclus. 15.

The third part of the Sermon *of Faith.*

YOu haue heard in the second part of this Sermon, that no man should thinke that hee hath that liuely faith which Scripture commandeth, when he liueth not obediently to Gods lawes, for all good workes spring out of that faith: And also it hath beene declared vnto you by examples, that faith maketh men stedfast, quiet, and patient in all affliction. Now as concerning the same matter, you shall heare what followeth. A man may soone deceiue himselfe, and thinke in his owne phantasie that he by faith knoweth GOD, loueth him, feareth him, and belongeth to him, when in very deede he doeth nothing lesse. For the triall of all these things is a very godly and Christian life. He that feeleth his heart set to seeke Gods honour, and studieth to know the will & commandements of GOD, and to frame himselfe thereunto, and leadeth not his life after the desire of his owne flesh, to serue the deuill by sinne, but setteth his mind to serue GOD for his owne sake, and for his sake also to loue all his neighbours, whether they be friends or aduersaries, doing good to euery man (as opportunitie serueth) and willingly hurting no man: such a man may well reioice in GOD, perceiuing

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by the trade of his life, that hee vnfeignedly hath the right knowledge of GOD, a liuely faith, a stedfast hope, a true and vnfeigned loue, and feare of GOD. But he that casteth away the yoke of GODS commandements from his necke, and giueth himselfe to liue without true repentance, after his owne sensuall minde and pleasure, not regarding to know GODS word, and much lesse to liue according thereunto: such a man clearely deceiueth himselfe, and seeth not his owne heart, if hee thinketh that hee either knoweth GOD, loueth him, feareth him, or trusteth in him. Some peraduenture fantasie in themselues, that they belong to GOD, although they liue in sinne, and so they come to the Church, and shew themselues as GODS deare children. But S. Iohn saith plainely, If wee say that wee haue any company with GOD, and walke in darknesse, we doe lie. Other doe vainely thinke that they know and loue GOD, although they passe not of the commandements. But S. Iohn saith clearely, Hee that saith I know GOD, and keepeth not his commandements, he is a lyer. Some falsely perswade themselues, that they loue GOD, when they hate their neighbours. But S. Iohn saith manifestly, If any man say I loue GOD, and yet hateth his brother, he is a lyer. He that sayth that he is in the light, and hateth his brother, he is still in darknesse. He that loueth his brother, dwelleth in the light, but he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither hee goeth: For darknesse hath blinded his eyes. And moreouer hee sayeth, Hereby wee manifestly know the children of GOD from the children of the deuill. Hee that doeth not righteously, is not the childe of GOD, nor he that hateth his brother. Deceiue not your selues therefore, thinking that you haue faith in GOD, or that you loue GOD, or doe trust in him, or doe feare him, when you liue in sinne: for then your vngodly and sinfull life declareth the contrary, whatsoeuer you say or thinke. It perteineth to a Christian man to haue this true Christian faith, and to trie himselfe whether he hath it or no, and to know what belongeth to it, and how it doth worke in him. It is not the world that wee can trust to, the world and all that is therein, is but vanitie. It is GOD that must bee our defence, and protection against all temptation of wickednesse and sinne, errours, superstition, idolatrie, and all euill. If all the world were on our side, and GOD against vs, what could the world auaile vs? Therefore let vs set our whole faith and trust in GOD, and neither the world, the deuill, nor all the power of them shall preuaile against vs. Let vs therefore (good Christian people) trie and examine our faith, what it is: let vs not flatter our selues, but looke vpon our works, and so iudge of our faith what it is. Christ himselfe speaketh of this matter, and saith, The tree is knowen by the fruit. Therefore let vs doe good workes, and thereby declare our faith to bee the liuely Christian faith. Let vs by such vertues as ought to spring out of faith, shew our election to bee sure and stable, as S. Peter teacheth, Endeuour your selues to make your calling & election certaine by good works. And also hee saith, Minister or declare in your faith vertue, in vertue knowledge, in knowledge tẽperance, in tẽperance patience, in patience godlines,

1. Iohn 1.

1. Iohn 2.

1. Iohn 4.

1. Iohn 2.

1. Iohn 3.

Luke 6.

2. Peter 1.

in

in godlineſſe brotherly charity, in brotherly charity loue: ſo ſhall we ſhew in deed that we haue the very liuely Chriſtian fayth, and may ſo both certifie our conſcience the better that we be in the right fayth, and alſo by theſe meanes confirme other men. If theſe fruites doe not follow, we do but mocke with GOD, deceiue our ſelues, and alſo other men. Well may wee beare the name of Chriſtian men, but wee doe lacke the true fayth that doeth belong thereunto: for true fayth doeth euer bring foorth good workes, as S. Iames ſayth: Shew me thy fayth by thy deeds. Thy deeds and workes muſt be an open teſtimoniall of thy fayth: otherwiſe thy fayth (being without good workes) is but the Diuels fayth, the faith of the wicked, a fantaſie of fayth, and not a true Chriſtian fayth. And like as the Diuels and euill people bee nothing the better for their counterfait fayth, but it is vnto them the more cauſe of damnation: ſo they that be Chriſtians and haue receiued knowledge of GOD and of Chriſts merits, and yet of a ſet purpoſe doe liue idlely, without good workes, thinking the name of a naked fayth to bee either ſufficient for them, or elſe ſetting their mindes vpon vaine pleaſures of this world, doe liue in ſinne without repentance, not vttering the fruites that doe belong to ſuch an high profeſſion, vpon ſuch preſumptuous perſons, and wilfull ſinners, muſt needs remayne the great vengeance of GOD, and eternall puniſhment in hell, prepared for the vniuſt and wicked liuers. Therfore as you profeſſe the name of Chriſt (good Chriſtian people) let no ſuch phantaſie and imagination of fayth at any time beguile you: but be ſure of your fayth, trie it by your liuing, looke vpon the fruites that commeth of it, marke the increaſe of loue and charity by it towards GOD and your neighbour, and ſo ſhall you perceiue it to bee a true liuely fayth. If you feele and perceiue ſuch a fayth in you, reioyce in it: and be diligent to maintaine it, and keepe it ſtill in you, let it be dayly increaſing, and more and more by well working, and ſo ſhall you bee ſure that you ſhall pleaſe GOD by this fayth, and at the length (as other faithfull men haue done before) ſo ſhall you (when his will is) come to him, and receiue the end and finall reward of your fayth (as S. Peter nameth it) the ſaluation of your ſoules: the which GOD grant vs, that hath promiſed the ſame vnto his faithfull, to whom be all honour and glory, world without end. Amen.

Iames 2.

1. Pet. 1.

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A SERMON OF GOOD

workes annexed vnto Faith.

IN the laſt Sermon was declared vnto you, what the liuely and true fayth of a Chriſtian man is, that it cauſeth not a man to bee idle, but to bee occupied in bringing foorth good workes, as occaſion ſerueth.

No good workes can bee done without faith. Iohn 15.

Now by GODS grace ſhall bee declared the ſecond thing that before was noted of fayth, that without it can no good worke bee done, accepted and pleaſant vnto GOD. For as a branch can not beare fruite of it ſelfe (ſayth our Sauiour Chriſt) except it abide in the Vine: ſo can not you, except you abide in me. I am the Vine, and you bee the branches, he that abideth in me, and I in him, he bringeth foorth much fruit: for without me, you can doe nothing. And S. Paul prooueth that the Eunuch had fayth, becauſe he pleaſed GOD. For without fayth (ſayth he) it is not poſſible to pleaſe GOD. And againe to the Rom. he ſayth, whatſoeuer worke is done without fayth, it is ſinne. Faith giueth life to the ſoule, and they be as much dead to GOD that lacke fayth, as they be to the world, whoſe bodies lacke ſoules. Without fayth all that is done of vs, is but dead before GOD, although the worke ſeeme neuer ſo gay and glorious before man. Euen as the picture grauen or painted, is but a dead repreſentation of the thing it ſelfe, and is without life, or any maner of moouing: ſo be the workes of all vnfaythfull perſons before GOD. They doe appeare to bee liuely workes, and indeed they bee but dead, not auayling to the euerlaſting life. They be but ſhadowes and ſhewes of liuely and good things, and not good and liuely things indeed. For true fayth, doth giue life to the workes, and out of ſuch fayth come good works, that be very good workes indeed, & without fayth, no worke is good before GOD, as ſayth S. Auguſtine. We muſt ſet no good works before fayth, nor think that before fayth a man may doe any good works: for ſuch workes, although they ſeeme vnto men to be prayſe worthy, yet indeed they be but vaine, and not allowed before GOD. They bee as the courſe of an Horſe that runneth out of the way, which taketh great labour, but to no purpoſe. Let no man therefore (ſayth he) reckon vpon his good workes before his fayth: Where as fayth was not, good workes

Heb. 11.

Rom. 14.

In præfat. Pſalm. 31.

were

were not. The intent (sayth hee) maketh the good workes, but fayth must guide and order the intent of man. And Christ sayth, If thine eye be naught, thy whole body is full of darkenesse. The eye doeth signifie the intent (sayth S. Augustine) wherewith a man doeth a thing. So that he which doth not his good workes with a godly intent, and a true fayth, that worketh by loue: the whole body beside (that is to say) all the whole number of his workes, is darke, and there is no light in them. For good deedes bee not measured by the facts themselues, and so discerned from vices, but by the ends and intents for the which they were done. If a Heathen man clothe the naked, feed the hungrie, and doe such other like workes: yet because he doeth them not in fayth, for the honour and loue of GOD, they be but dead, vaine, and fruitlesse workes to him. Fayth is it that doeth commend the worke to GOD: for (as S. Augustine saith) whether thou wilt or no, that work that commeth not of faith, is naught: where the fayth of Christ is not the foundation, there is no good worke, what building so euer we make. There is one worke, in the which be all good workes, that is, faith, which worketh by charity: if thou haue it, thou hast the ground of all good workes. For the vertues of strength, wisedome, temperance, and iustice, be all referred vnto this same faith. Without this faith we haue not them, but onely the names and shadowes of them (as Saint Augustine sayth,) All the life of them that lacke the true faith, is sinne, and nothing is good, without him, that is the authour of goodnesse: where hee is not, there is but fained vertue, although it be in the best workes. And S. Augustine, declaring this verse of the Psalme, The turtle hath found a nest where shee may keepe her yong birds, saith, that Iewes, Heretickes, and Pagans doe good workes, they cloath the naked, feede the poore, and doe other good workes of mercy: but because they bee not done in the true faith, therefore the birdes bee lost. But if they remaine in faith, then faith is the nest and safegard of their birdes, that is to say, safegard of their good workes, that the reward of them be not vtterly lost. And this matter (which Saint Augustine at large in many bookes disputeth) Saint Ambrose concludeth in few wordes saying, Hee that by nature would withstand vice, either by naturall will, or reason, hee doeth in vaine garnish the time of this life and attaineth not the verie true vertues: for without the worshipping of the true GOD, that which seemeth to bee vertue, is vice. And yet most plainely to this purpose writeth Saint Chrysostome in this wise. You shall finde manie which haue not the true faith, and bee not of the flocke of Christ, and yet (as it appeareth) they flourish in good workes of mercy: you shall finde them full of pitie, compassion, and giuen to iustice, and yet for all that they haue no fruit of their workes, because the chiefe worke lacketh. For when the Iewes asked of Christ what they should doe to worke good workes: hee answered, This is the worke of GOD, to beleeue in him whom hee sent: so that hee called faith the worke of GOD. And assoone as a man hath faith, anone hee shall flourish in good workes: for faith of it selfe is full of good workes, and nothing is good without faith. And for a similitude, he saith that they which glister and shine in good workes

Matth. 6. in præfa. Psal. 31.

De vocatione gentium lib. cap. 3.

In sermone de fide, lege, & spiritu sancto.

Iohn. 6.

without

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without fayth in GOD, bee like dead men, which haue goodly and precious tombes, and yet it auayleth them nothing. Faith may not bee naked without good workes, for then it is no true faith: and when it is adioyned to workes, yet it is aboue the workes. For as men that be verie men indeed, first haue life, and after bee nourished: so must our faith in Christ goe before, and after bee nourished with good workes. And life may bee without nourishment, but nourishment cannot bee without life. A man must needes bee nourished by good workes, but first hee must haue faith. Hee that doeth good deedes, yet without faith hee hath no life. I can shew a man that by faith without workes liued, and came to heauen: but without faith, neuer man had life. The thiefe that was hanged, when Christ suffered, did beleeue onely, and the most mercifull GOD iustified him. And because no man shall say againe that hee lacked time to doe good workes, for else he would haue done them: trueth it is, and I will not contend therein, but this I will surely affirme, that faith onely saued him. If hee had liued, and not regarded faith and the workes thereof, hee should haue lost his saluation againe. But this is the effect that I say, that faith by it selfe saued him, but workes by themselues neuer iustified any man. Here yee haue heard the minde of Saint Chrysostome, whereby you may perceiue, that neither faith is without workes (hauing opportunity thereto) nor workes can auaile to euerlasting life, without faith.

¶ The second part of the Sermon of *good workes.*

What workes they are that spring out of faith.

IF three things which were in the former Sermon especially noted of liuely faith, two bee declared vnto you. The first was, that faith is neuer idle, without good workes when occasion serueth. The second, that good workes, acceptable to GOD, cannot bee done without faith. Now to goe forward to the third part, that is, What maner of workes they be which spring out of true faith, and leade faithfull men vnto euerlasting life. This cannot bee knowen so well, as by our Sauiour Christ himselfe who was asked of a

Matth. 19. certain great man the same question, What works shall I do (said a prince) to come to euerlasting life? To whom Iesus answered, if thou wilt come to euerlasting life, keepe the Commandements. But the prince not satisfied herewith, asked farther, Which commandements? The Scribes and Pharisees had made so many of their owne lawes and traditions, to bring men to heauen, besides GODS commandements, that this man was in doubt whether he should come to heauen by those lawes and traditions or by the law of GOD, and therefore he asked Christ which commandements hee meant. Whereunto Christ made him a plaine answere, rehearsing the commandements of GOD, saying, Thou shalt

not

not kill, Thou shalt not commit adulterie, Thou shalt not steale, Thou shalt not beare false witnesse, Honour thy father and thy mother, and loue thy neighbour as thy selfe. By which wordes Christ declared that the lawes of GOD bee the very way that doeth leade to euerlasting life, and not the traditions and lawes of men. So that this is to be taken for a most true lesson taught by Christs owne mouth, that the workes of the morrall commandements of GOD bee the very true workes of faith, which leade to the blessed life to come. But the blindnesse and malice of man, euen from the beginning, hath euer beene readie to fall from GODS Commandements. As Adam the first man, hauing but one commandement, that hee should not eate of the fruit forbidden: notwithstanding GODS Commandement, hee gaue credit vnto the woman, seduced by the subtill perswasion of the Serpent, and so followed his owne will, and left GODS commandement. And euer since that time all that came of him, haue beene so blinded through originall sinne, that they haue beene euer readie to fall from GOD and his law, and to inuent a new way vnto saluation by workes of their owne deuice: so much that almost all the world, forsaking the true honour of the onely eternall liuing GOD, wandered about their owne phantasies, worshipping some the Sonne, the Moone, the Starres, some Jupiter, Juno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men and women. Some therewith not satisfied, worshipped diuerse kindes of beastes, birdes, fish, foule, and serpents, euery countrie, town, and house in manner being diuided, and setting vp images of such things as they liked, and worshipping the same. Such was the rudenesse of the people, ter they fell to their owne phantasies, and left the eternall liuing GOD and his commandements, that they deuised innumerable Images and gods. In which errour and blindnesse they did remaine, vntill such time as Almighty GOD, pitying the blindnesse of man, sent his true Prophet Moses into the world, to reproue and rebuke this extreme madnesse, and to teach the people to know the onely liuing GOD and his true honour and worshippe. But the corrupt inclination of man, was so much giuen to follow his owne phantasie, and (as you would say) to fauour his owne byrde, that hee brought vp himselfe, that all the admonitions, exhortations, benefites, and threatenings of GOD, could not keep him from such his inuentions. For notwithstanding all the benefits of GOD shewed vnto the people of Israel, yet when Moses went vp into the mountaine to speake with Almighty GOD, he had tarried there but a few dayes, when the people began to inuent new Gods. And as it came in their heads, they made a calfe of gold, & kneeled downe, & worshipped it. And after that, they followed the Moabites, & worshipped Beelphegor the Moabits God. Read the book of Judges, the book of the Kings, & the Prophets, and there you shall finde how vnstedfast the people were, how full of inuentions, and more ready to runne after their owne phantasies, then GODS most holy commandements. There shall you reade of Baal, Moloch, Chamos, Melchom, Baalpeor, Astaroth, Bell, the Dragon, Priapus, the brasen Serpent, the twelue signes, and many other, vnto

Matth. 19.

The workes that leade to heauen, bee workes of Gods commandements.

Man from his first falling from Gods commandements hath euer beene ready to doe the like, and doeth deuise workes of his owne phantasy to please God withall.

The deuises and idolatry of the Gentiles.

The deuises and idolatries of the Israelites.

Exod. 32.

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vnto whose images the people with great deuotion inuented Pilgrimages, precious decking and censing them, kneeling downe, and offering to them, thinking that an high merit before God, and to bee esteemed aboue the precepts and commandements of GOD. And where at that time GOD commanded no Sacrifice to be made but in Ierusalem only, they did cleane contrary, making Altars and sacrifices euery where, in hilles, in woodes, and in houses, not regarding GODS commandements, but esteeming their owne phantasies, and deuotions to bee better then they. And the error hereof was so spread abroad, that not only the vnlearned people, but also the Priestes, and teachers of the people, partly by glory and couetousnesse were corrupted, and partly by ignorance blindly deceiued with the same abominations. So much, that king Achab hauing but only Helias a true teacher and minister of God, there were eight hundred and fiftie Priestes, that perswaded him to honour Baal, and to doe sacrifice in the woods or groues. And so continued that horrible error, vntill the three noble Kings, as Iosaphat, Ezechias, and Iosias, GODS chosen Ministers, destroyed the same clearely, and brought againe the people from such their faigned inuentions, vnto the very commandements of GOD: for the which thing their immortall reward and glory, doeth, and shall remaine with GOD for euer. And beside the foresaid inuentions, the inclination of man to haue his owne holy deuotions, deuised new sects, and religions, called Pharisees, Saduces, and Scribes, with many holy and godly traditions and ordinances (as it seemed by the outward appearance, and goodly glistering of the workes) but in very deede all tending to idolatrie, superstition, & hypocrisie: their hearts within being full of malice, pride, couetousnesse, & all wickednesse. Against which sectes, and their pretended holinesse Christ cried out more vehemently, then hee did against any other persons, saying, and often rehearsing these wordes, Woe bee to you Scribes and Pharisees, yee hypocrites, for you make cleane the vessell without, but within yee bee full of rauine and filthinesse: thou blinde Pharisee, and hypocrite, first make the inward part cleane. For notwithstanding all the goodly traditions and outward shewes of good workes, deuised of their owne imagination, whereby they appeared to the world most religious and holy of all men, yet Christ (who saw their hearts) knew that they were inwardly in the sight of GOD, most vnholy, most abominable, and farthest from GOD of all men. Therefore sayd hee vnto them, Hypocrites, the Prophet Esai spake full truely of you, when hee sayd, This people honour mee with their lips, but their heart is farre from mee. They worship mee in vaine, that teach doctrines and commandements of men: for you leaue the commandements of GOD, to keepe your owne traditions.

Religions and sectes among the Iewes.

Matth. 23.

Matt. 15. Esai. 29.

And though Christ sayd, They worship GOD in vaine, that teach doctrines and commandements of men: yet hee meant not thereby to ouerthrow all mens commandements, for he himselfe was euer obedient to the Princes and their lawes, made for good order and gouernance of the people, but hee reproued the lawes and traditions made by the Scribes

Mans lawes must be obserued and kept, but not as Gods Lawes.

Scribes and Pharisees: which were not made onely for good order of the people, (as the Ciuill lawes were) but they were (set vp so high, that they were made to be right and pure worshipping of GOD, as they had beene equall with GODS Lawes, or aboue them: for many of Gods Lawes could not bee kept, but were faine to giue place vnto them. This arrogancie GOD detested, that man should so aduance his lawes, to make them equall with GODS Lawes, wherein the true honouring and right worshipping of GOD standeth, and to make his Lawes for them to be left off. GOD hath appointed his Lawes, whereby his pleasure is to be honoured. His pleasure is also, that all mens lawes, not being contrary vnto his Lawes, shalbe obeyed and kept, as good and necessary for euery Common-weale, but not as things wherein principally his honour resteth: and all Ciuill and mans lawes, either bee, or should be made, to bring men the better to keepe GODS Lawes, that consequently, or followingly, GOD should bee the better honoured by them. Howbeit, the Scribes and Pharisees were not content that their lawes should bee no higher esteemed then other positiue and Ciuill lawes, nor would not haue them called by the name of other Temporall lawes: but called them holy and godly traditions, and would haue them esteemed not onely for a right and true worshipping of GOD (as GODS Lawes be in deede) but also for the most high honouring of GOD, to the which the commandements of GOD should giue place. And for this cause did Christ so vehemently speake against them, saying, Your traditions which men esteeme so high, be abomination before GOD. For commonly of such traditions, followeth the transgression or breaking of GODS commandements, and a more deuotion in keeping of such things, and a greater conscience in breaking of them, then of the commandements of GOD. As the Scribes and Pharises so superstitiously, and scrupulously kept the Sabboth, that they were offended with Christ, because he healed sicke men, and with his Apostles, because they being sore hungry, gathered the eares of corne to eate vpon that day, and because his disciples washed not their handes, so often as the traditions required: the Scribes and Pharises quarrelled with Christ, saying, Why doe thy disciples breake the traditions of the Seigniours? But Christ layd to their charge, that they for to keepe their owne traditions, did teach men to breake the very commandements of GOD. For they taught the people such a deuotion, that they offered their goods into the treasure house of the Temple, vnder the pretence of GODS honour, leauing their fathers and mothers (to whom they were chiefly bound) vnholpen, and so they brake the commandements of GOD, to keepe their owne traditions. They esteemed more an othe made by the golde or oblation in the Temple, then an othe made in the Name of GOD himselfe, or of the Temple. They were more studious to pay their tithes of small things, then to doe the greater things commanded of GOD, as workes of mercy, or to doe iustice, or to deale sincerely, vprightly, and faithfully with GOD and man. These (saith Christ) ought to bee done, and the other not left vndone. And to bee short, they were of so blinde iudgement, that they stumbled

Holy traditions were esteemed as Gods Lawes.

Holinesse of mans deuise, is commonly occasion that God is offended.

Matth. 12.

Matth. 15.

Matth. 23.

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stumbled at a straw, and leaped ouer a blocke. They would (as it were) nicely take a flie out of their cup, and drinke downe a whole Camell. And therefore Christ called them blinde guides, warning his disciples from time to time to eschew their doctrine. For although they seemed to the world to bee most perfect men, both in liuing and teaching, yet was their life but hypocrisie, and their doctrine but sowre leauen, mingled with superstition, idolatry, and ouerthwart iudgement, setting vp the traditions and ordinances of man, in stead of GODS commandements.

¶ The third part of the Sermon of *good workes.*

THat all men might rightly iudge of good workes, it hath beene declared in the second part of this Sermon, what kinde of good workes they bee that GOD would haue his people to walke in, namely such as he hath commanded in his holy Scripture, and not such workes as men haue studied out of their owne braine, of a blind zeale and deuotion, without the word of GOD: And by mistaking the nature of good workes, man hath most highly displeased GOD, and hath gone from his will and commandements. So that thus you haue heard how much the world from the beginning vntill Christes time, was euer ready to fall from the commandements of GOD, and to seeke other meanes to honour and serue him, after a deuotion found out of their own heads: and how they did set vp their owne traditions, as high or aboue GODS commandements, which hath happened also in our times (the more it is to be lamented) no lesse then it did among the Iewes, and that by the corruption, or at least by the negligence of them that chiefly ought to haue preserued the pure and heauenly doctrine left by Christ. What man hauing any iudgement or learning, ioyned with a true zeale vnto GOD, doeth not see, and lament, to haue entred into Christes religion, such false doctrine, superstition, idolatry, hypocrisie, and other enormities and abuses, so as by little and little, through the sowre leauen thereof, the sweete bread of GODS holy word hath bene much hindred and layed apart? Neuer had the Iewes in their most blindnesse, so many Pilgrimages vnto Images, nor vsed so much kneeling, kissing, and sensing of them, as hath bene vsed in our time. Sects and feigned religions were neither the fourtieth part so many among the Iewes, nor more superstitiously and vngodly abused, then of late dayes they haue beene among vs. Which sects and religions, had so many hypocriticall and feigned workes in their state of religion (as they arrogantly named it) that their lampes (as they said) ran alwayes ouer, able to satisfie, not onely for their owne sinnes, but also for all other their benefactors, brothers, and sisters of religion, as most vngodly and craftily they had perswaded the multitude of ignorant people: keeping in diuers places (as it were) marts or markets

Sectes and religion amongst Christian men.

of

of merites, being full of their holy reliques, images, shrines, and worthes of ouerflowing abundance ready to be solde. And all things which they had were called holy, holy cowles, holy girdles, holy pardons, beades, holy shooes, holy rules, and all full of holinesse. And what thing can be more foolish, more superstitious, or vngodly, then that men, women, and children, should weare a Friers coat, to deliuer them from agues, or pestilence: or when they die, or when they be buried, cause it to be cast vpon them, in hope thereby to be saued? Which superstition, although (thankes bee to GOD) it hath beene little vsed in this Realme, yet in diuers other Realmes, it hath beene, and yet it is vsed among many both learned and vnlearned. But to passe ouer the innumerable superstitiousnes that hath bene in strange apparel, in silence, in Dormitory, in Cloyster, in Chapter, in choise of meates, and drinkes, and in such like things, let vs consider what enormities & abuses haue been in the three chiefe principall points, which they called the three essentials, or three chiefe foundations of religion, that is to say, obedience, chastitie, and wilfull pouertie.

First, vnder pretence or colour of obedience to their Father in religion (which obedience they made themselues) they were made free by their rule and Canons, from the obedience of their natural father and mother, and from the obedience of Emperour and King, and all temporall power, whom of very duetie by GODS lawes they were bound to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And how their profession of chastitie was kept, it is more honestly to passe ouer in silence, and let the world iudge of that which is well knowen, then with vnchaste wordes, by expressing of their vnchaste life, to offend chaste and godly eares. And as for their wilfull pouertie, it was such, that when in possessions, iewels, plate, and riches, they were equall or aboue merchants, gentlemen, Barons, Earles, and Dukes: yet by this subtill sophisticall terme, Proprium in communc, that is to say, Proper in common, they mocked the world, perswading, that notwithstanding all their possessions, and riches, yet they kept their vow, and were in wilfull pouertie. But for all their riches, they might neuer helpe father nor mother, nor other that were in deede very needy and poore, without the licence of their father Abbot, Prior, or Warden, and yet they might take of euery man, but they might not giue ought to any man, no not to them whom the lawes of GOD bound them to helpe. And so through their additions and rules, the lawes of GOD could beare no rule with them. And therefore of them might be most truely sayd, that which Christ spake vnto the Pharisees, You breake the commandements of GOD by your traditions: you honour GOD with your lips, but your hearts be farre from him. And the longer prayers they vsed by day and by night, vnder pretence or colour of such holinesse, to get the fauour of widowes, and other simple soules, that they might sing Trentalles and seruice for their husbands and friends, and admit or receiue them into their prayers: the more truely is verified of them the saying of Christ, Woe bee vnto you Scribes and Pharisees, hypocrites, for you deuoure widowes houses, vnder colour of long prayers, therefore your damnation shall bee the

The three chiefe vowes of religion.

Matth. 15.

Matth. 23.

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greater. Woe bee to you Scribes and Pharisees hypocrites, for you goe about by sea and by land to make moe Nouices, and new brethren, and when they be let in, or receiued of your sect, you make them the children of hell, worse then your selues bee. Honour bee to GOD, who did put light in the heart of his faithfull and true minister, of most famous memorie King Henry the eight, and gaue him the knowledge of his word, and an earnest affection to seeke his glory, and to put away all such superstitious, and Pharisaicall sectes by Antichrist inuented, and set vp againe the true word of GOD, and glory of his most blessed Name, as he gaue the like spirit vnto the most noble and famous Princes, Josaphat, Josias, and Ezechias. GOD grant all vs the Kings Highnesse faithfull and true Subiects, to feed of the sweete and sauoury bread of GODS owne worde, and (as Christ commanded) to eschew all our Pharisaicall and Papisticall leauen of mans fained religion. Which, although it were before GOD most abominable, and contrary to Gods commandements, and Christs pure Religion, yet it was prayed to be a most godly life, and highest state of perfection: as though a man might bee more godly, and more perfect by keeping the rules, traditions, and professions of men, then by keeping the holy commandements of GOD. And briefly to passe ouer the vngodly and counterfait religion, let vs rehearse some other kindes of Papisticall superstitions & abuses, as of Beades, of Lady Psalters, and Rosaries, of fifteene Oes, of Saint Barnards verses, of Saint Agathes letters, of Purgatorie, of Masses satisfactory, of Stations, and Jubilees, of fained Reliques, or hallowed Beades, Belles, Bread, Water, Psalmes, Candels, Fire, and such other: of superstitious fastings, of fraternities or brotherheads, of pardons, with such like merchandise, which were so esteemed and abused to the great preiudice of Gods glory and Commaundements, that they were made most high and most holy things, whereby to attaine to the euerlasting life, or remission of sinne: yea also vaine inuentions, vnfruitfull ceremonies, and vngodly lawes, decrees, and councels of Rome, were in such wise aduanced, that nothing was thought comparable in authoritie, wisedome, learning, and godlinesse, vnto them. So that the lawes of Rome, (as they sayd) were to be receiued of all men, as the foure Euangelists, to the which all lawes of Princes must giue place. And the lawes of GOD also partly were left off, and lesse esteemed, that the said lawes, decrees and councels, with their traditions and ceremonies, might be more duely kept, and had in greater reuerence. Thus was the people through ignorance so blinded, with the godly shew and appearance of those things, that they thought the keeping of them to be a more holinesse, a more perfect seruice and honouring of GOD, and more pleasing to GOD, then the keeping of Gods commandements. Such hath beue the corrupt inclination of man, euer superstitiously giuen to make new honouring of GOD of his owne head, and then to haue more affection and deuotion to keepe that, then to search out Gods holy commandements, and to keepe them. And furthermore, to take GODS commandements for mens commandements, and mens commandements for Gods commandements, yea, and for the highest and most

Other deuises and superstitions.

Decrees and decretals.

most perfect and holy of all GODS commandements. And so was all confused, that scant well learned men, and but a small number of them knew, or at the least would know, and durst affirme the trueth, to separate or seuer GODS Commandements from the commandements of men. Whereupon did grow much errour, superstition, idolatrie, vaine religion, ouerthwart iudgement, great contention, with all vngodly liuing.

An exhortation to the keeping of Gods commandements.

Wherefore, as you haue any zeale to the right and pure honouring of GOD, as you haue any regard to your owne soules, and to the life that is to come, which is both without paine, and without ende, apply your selues chiefly aboue all things, to reade and heare GODS worde, marke diligently therein what his will is you shal doe, and with all your endeuour apply your selues to follow the same. First you must haue an assured faith in GOD, and giue your selues wholly vnto him, loue him in prosperitie and aduersitie, and dread to offend him euermore. Then for his sake loue all men, friends and foes, because they bee his creation and image, and redeemed by Christ, as ye are. Cast in your mindes, how you may doe good vnto all men, vnto your powers, and hurt no man. Obey all your superiours, and gouernours, serue your Masters faithfully and diligently, as well in their absence, as in their presence, not for dread of punishment onely, but for conscience sake, knowing that you are bound so to doe by Gods Commandements. Disobey not your Fathers and Mothers, but honour them, helpe them, and please them to your power. Oppresse not, kill not, beate not, neither slaunder, nor hate any man: but loue all men, speake well of all men, helpe and succour euery man, as you may, yea, euen your enemies that hate you, that speake euill of you, and that doe hurt you. Take no mans goods, nor couet your neighbours goods wrongfully, but content your selues with that which yee get truely, and also bestow your owne goods charitably, as neede and case requireth. Flee all idolatrie, witchcraft, and periury, commit no maner of adulterie, fornication, or other vnchastnesse, in will, nor in deede, with any other mans wife, widdow, or mayde, or otherwise. And trauayling continually, (during this life) thus in keeping the commandements of GOD (wherein standeth the pure, principall, and right honour of GOD, and which wrought in faith, GOD hath ordeined to bee the right trade and path way vnto heauen) you shall not faile, as Christ hath promised, to come to that blessed and euerlasting life, where you shall liue in glory and ioy with GOD for euer: to whom be praise, honour and empetie, for euer and euer. Amen

A briefe rehearsall of Gods commandements.

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A SERMON OF CHRI-

ſtian loue and charity.

OF all things that be good to bee taught vnto Chriſtian people, there is nothing more neceſſary to be ſpoken of, and dayly called vpon, then charity: aſwell for that all maner of workes of righteouſneſſe bee contayned in it, as alſo that the decay thereof is the ruine or fall of the world, the baniſhment of vertue, and the cauſe of all vice. And for ſo much as almoſt euery man, maketh and frameth to himſelfe charity after his own appetite, and how deteſtable ſoeuer his life bee, both vnto GOD and man, yet hee perſwadeth himſelfe ſtill that he hath charity: therfore you ſhall heare now a true and plaine deſcription or ſetting forth of charity, not of mens imagination, but of the very wordes and example of our Sauiour Jeſus Chriſt. In which deſcription or ſetting forth, euery man (as it were in a glaſſe) may conſider himſelfe, and ſee plainely without errour, whether hee bee in the true charity, or not.

What charitie is.

The loue of God.

Charity is, to loue GOD with all our heart, all our ſoule, and all our powers and ſtrength. With all our heart: That is to ſay, that our heart, minde, and ſtudy be ſet to beleeue his word, to truſt in him, and to loue him aboue all other things that wee loue beſt in heauen or in earth. With all our life: that is to ſay, that our chiefe ioy and delight be ſet vpon him and his honour, and our whole life giuen vnto the ſeruice of him aboue all things, with him to liue and die, and to forſake all other things, rather then him. For he that loueth his father or mother, ſonne or daughter, houſe, or land, more then me (ſayth Chriſt) is not worthy to haue me. With all our power, that is to ſay, that with our hands and feete, with our eyes and eares, our mouthes and tongues, and with all our parts and powers, both of body and ſoule, we ſhould be giuen to the keeping and fulfilling of his commandements. This is the firſt and principall part of charity, but it is not the whole: for charity is alſo to loue euery man, good and euill, friend and foe, and whatſoeuer cauſe be giuen to the contrary, yet neuertheleſſe to beare good will and heart vnto euery man,

Matth. 10.

The loue of thy neighbor.

man, to vse our selues well vnto them, aswell in wordes and countenances, as in all our outward actes and deedes: for so Christ himselfe taught, and so also hee performed indeed. Of the loue of GOD hee taught in this wise vnto a doctour of the law, that asked him which was the great and chiefe commandement in the Law. Loue thy Lord GOD, (sayd Christ) with all thy heart, with all thy soule, and with all thy mind. Matt 22.
And of the loue that wee ought to haue among our selues each to other, he teacheth vs thus, You haue heard it taught in times past, Thou shalt Matt. 5.
loue thy friend, and hate thy foe: But I tell you, Loue your enemies, Matt. 5.
speake well of them that defame and speake euill of you, doe well to them that hate you, pray for them that vexe and persecute you, that you may be the children of your father that is in heauen. For he maketh his Sunne to rise both vpon the euill and good, and sendeth raine to the iust and vniust. For if you loue them that loue you, what reward shall you haue? Doe not the Publicanes likewise? And if you speake well onely of them that be your brethren and deare beloued friends, what great matter is that? Doe not the Heathen the same also? These bee the very wordes of our Sauiour Christ himselfe, touching the loue of our neighbour. And forasmuch as the Pharisees (with their most pestilent traditions, and false interpretations, and glosses) had corrupted, and almost clearly stopped vp this pure Well of GODS liuely word, teaching that this loue and charity pertayned onely to a mans friends, and that it was sufficient for a man to loue them which doe loue him, and hate his foes: therefore Christ opened this Well againe, purged it and scoured it by giuing vnto vs godly law of charitie, a true and cleare interpretation, which is this: that we ought to loue euery man, both friend and foe, adding thereto what commodity we shall haue therby, and what incommodity by doing the contrary. What thing can we wish so good for vs, as the eternall heauenly father, to reckon, and take vs for his children? And this shall we be sure of (sayth Christ) if we loue euery man without exception. And if we doe otherwise (sayth he) we be no better then the Pharisees, Publicanes, and Heathen, and shall haue our reward with them, that is, to be shut out from the number of GODS chosen children, and from his euerlasting inheritance in heauen.

Thus of true charitie, Christ taught that euery man is bound to loue GOD aboue all things, and to loue euery man, friend and foe. And this likewise hee did vse himselfe, exhorting his aduersaries, rebuking the faults of his aduersaries, and when hee could not amend them, yet hee prayed for them. First hee loued GOD his Father aboue all things, so much that hee sought not his owne glorie and will, but the glorie and will of his Father. I seeke not (sayd hee) mine owne will, John 6.
but the will of him that sent mee. Nor hee refused not to die, to satisfie his Fathers will, saying, If it may bee, let this cuppe of death passe Matt. 26.
from mee: if not, thy will bee done, and not mine. Hee loued not onely his friends, but also his enemies, which (in their heartes) bare exceeding great hatred against him, and with their tongues spake all euill of him, and in their actes and deedes pursued him with all their might and

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power, euen vnto death. yet all this notwithstanding, hee withdrew not his fauour from them, but still loued them, preached vnto them of loue, rebuked their false doctrine, their wicked liuing, and did good vnto them, patiently taking whatsoeuer they spake or did against him. When they gaue him euill wordes, hee gaue none euill againe. When they did strike him, hee did not smite him againe: and when hee suffred death, hee did not slay them, nor threaten them, but prayed for them, and did put all things to his fathers will. And as a sheepe that is lead vnto the shambles to be slaine, and as a lambe that is shorne of his fleece, maketh no noyse nor resistance, euen so hee went to his death, without any repugnance, or opening of his mouth to say any euill. Thus haue I set foorth vnto you what charity is, as well by the doctrine, as by the examples of Christ himselfe, whereby also euery man may without errour know himselfe, what state and condition hee standeth in, whether he bee in charity, (and so the child of the father in heauen) or not. For although almost euery man perswadeth himselfe to be in charity, yet let him examine none other man, but his owne heart, his life and conuersation, and he shall not be deceiued, but truely discerne and iudge whether hee bee in perfect charity or not. For hee that followeth not his owne appetite and will, but giueth himselfe earnestly to GOD, to doe all his will and commandements, hee may bee sure that hee loueth GOD aboue all things, and else surely hee loueth him not, whatsoeuer hee pretend: as Christ sayd, If yee loue mee, keepe my commandements. For hee that knoweth my commandements, and keepeth them, he it is (sayth Christ) that loueth mee. And againe he sayth, Hee that loueth me, will keepe my word, and my Father will loue him, and we will both come to him, and dwell with him: and hee that loueth mee not, will not keepe my words. And likewise hee that beareth a good heart and minde, and vseth well his tongue and deeds vnto euery man, friend and foe, he may know thereby that he hath charitie. And when hee is sure that Almighty GOD taketh him for his deare beloued sonne, as S. Iohn sayth, Heereby manifestly are knowne the children of GOD, from the children of the Diuell: for whosoeuer doeth not loue his brother, belongeth not vnto GOD.

Iohn 14.

1. Iohn 3.

The

The ſecond part of the Sermon of Charitie.

YOu haue heard a plaine and a fruitfull ſetting foorth of charity, and how profitable and neceſſary a thing charitie is: how charitie ſtretcheth it ſelfe both to GOD and man, friend and foe, and that by the doctrine and example of Chriſt: and alſo who may certifie himſelfe whether he be in perfect charity, or not. Now as concerning the ſame matter, it followeth. The peruerſe nature of man, corrupt with ſinne, and deſtitute of GODS word and grace, thinketh it againſt all reaſon, that a man ſhould loue his enemie, and hath many perſwaſions which bring him to the contrary. Againſt all which reaſons, wee ought aſwell to ſet the teaching, as the liuing of our Sauiour Chriſt, who louing vs (when we were his enemies) doeth teach vs to loue our enemies. He did patiently take for vs many reproches, ſuffered beating, and moſt cruell death. Therefore wee be no members of him, if we will not follow him. Chriſt (ſaith S. Peter) ſuffered for vs, leauing an example that we ſhould follow him. *Againſt carnall men that will not forgiue their enemies.* 1. Pet. 2.

Furthermore, wee muſt conſider, that to loue our friends, is no more but that which theeues, adulterers, homicides, and all wicked perſons doe: in ſo much that Iewes, Turkes, Infidels, and all bruite beaſts, doe loue them that be their friends, of whom they haue their liuing, or any other benefites. But to loue enemies, is the proper condition of them that bee the children of GOD, the diſciples and followers of Chriſt. Notwithſtanding, mans froward and corrupt nature weigheth ouer deepely many times, the offence and diſpleaſure done vnto him by enemies, and thinketh it a burden intolerable, to bee bound to loue them that hate him. But the burden ſhould be eaſie ynough, if (on the other ſide) euery man would conſider, what diſpleaſure hee hath done to his enemie againe, and what pleaſure hee hath receiued of his enemie. And if we finde no equall or euen recompence, neither in receiuing pleaſures of our enemie, nor in requiting diſpleaſures vnto him againe: then let vs ponder the diſpleaſures which we haue done vnto Almightie GOD, how often and how grieuouſly wee haue offended him, whereof if wee will haue of GOD forgiuenelle, there is none other remedy, but to forgiue the offences done vnto vs, which be very ſmall, in compariſon of our offences done againſt GOD. And if we conſider that he which hath offended vs, deſerueth not to bee forgiuen of vs, let vs conſider againe, that we much leſſe deſerue to bee forgiuen of GOD. And although our enemie deſerue not to be forgiuen for his owne ſake, yet we ought to forgiue him for GODS loue, conſidering how great and many benefits we haue receiued of him, without our deſertes, and that Chriſt hath deſerued of vs, that for his ſake wee ſhould forgiue them their treſpaſſes committed againſt

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A question. gainſt vs. But heere may riſe a neceſſary queſtion to bee diſſolued. If charitie require to thinke, ſpeake, and doe well vnto euery man, both good and euill: how can Magiſtrates execute iuſtice vpon malefactors or euill doers with charitie? How can they caſt euill men in priſon, take away their goods, and ſometime their liues, according to lawes, if charitie Anſwere. will not ſuffer them ſo to doe? Hereunto is a plaine and a briefe anſwer, that plagues and puniſhments be not euill of themſelues, if they be well taken of the harmeleſſe. And to an euill man they are both good and neceſſarie, and may bee executed according to charity, and with charitie ſhould be executed. For declaration whereof, you ſhall vnderſtand that *Charity hath two offices.* charitie hath two offices, the one contrary to the other, and yet both neceſſary to bee vſed vpon men of contrary ſort and diſpoſition. The one office of charitie is, to cheriſh good and harmeleſſe men, not to oppreſſe them with falſe accuſations, but to encourage them with rewards to doe well, and to continue in well doing, defending them with the ſword from their aduerſaries: as the office of Biſhopes and Paſtours is, to praiſe good men for well doing, that they may continue therein, and to rebuke and correct by the word of GOD, the offences and crimes of all euill diſpoſed perſons. The other office of charity is, to rebuke, correct, and puniſh vice, without regard of perſons, and is to be vſed againſt them onely that be euill men, and malefactours or euill doers. And that it is aſwell the office of charitie to rebuke, puniſh, and correct them that bee euill, as it is to cheriſh and reward them that bee good and harmeleſſe. Rom. 13. S. Paul declareth (writing to the Romans) ſaying, That the high powers are ordeined of GOD, not to be dreadfull to them that doe well, but vnto malefactors, to draw the ſword to take vengeance of him that committeth the ſinne. And S. Paul biddeth Timothy ſtoutly and earneſtly to 2. Tim. 1. rebuke ſinne by the word of GOD. So that both offices ſhould be diligently executed, to fight againſt the kingdome of the Diuell, the Preacher with the word, and the Gouernours with the ſword. Elſe they neither loue GOD, nor them whom they gouerne, if (for lacke of correction) they wilfully ſuffer GOD to be offended, and them whom they gouerne, to periſh. For as euery louing father correcteth his naturall ſonne when he doeth amiſſe, or elſe he loueth him not: ſo all gouernours of Realmes, Countreys, Townes, and Houſes, ſhould louingly correct them which bee offendours, vnder their gouernance, and cheriſh them which liue innocently, if they haue any reſpect either vnto GOD and their office, or loue vnto them of whom they haue gouernance. And ſuch rebukes and puniſhments of them that offend, muſt be done in due time, leſt by delay, the offenders fall headlong into all manner of miſchiefe, and not onely be euill themſelues, but alſo doe hurt vnto many men, drawing other by their euill example, to ſinne and outrage after them. As one theefe may both robbe many men, and alſo make many theeues: and one ſeditious perſon may allure many, and annoye a whole Towne or Countrie. And ſuch euill perſons that bee ſo great offenders to GOD, and the common weale, charitie requireth to bee cut from the body of the common weale, leaſt they corrupt other good and honeſt perſons: like as a good Surgion

cutteth

cutteth away a rotten and festered member, for loue he hath to the whole body, lest it infect other members adioyning vnto it. Thus it is declared vnto you what true charitie or Christian loue is, so plainely, that no man neede to be deceiued. Which loue, whosoeuer keepeth, not onely towards GOD (whom he is bound to loue aboue all things) but also toward his neighbour, as well friend as foe, it shall surely keepe him from all offence of GOD, and iust offence of man. Therefore beare well away this one short lesson, that by true Christian charitie, GOD ought to be loued, good, and euill, friend, and foe, and to all such, wee ought (as wee may) to doe good: those that be good, of loue to encourage and cherish, because they be good: and those that be euill, of loue to procure and seeke their correction and due punishment, that they may thereby either bee brought to goodnesse, or at the least that GOD and the common wealth may be lesse hurt and offended. And if we thus direct our life, by Christian loue and charitie, then Christ doeth promise and assure vs that hee loueth vs, that we be the children of our heauenly Father, reconciled to his fauour, very members of Christ, and that after this short time of this present and mortall life, wee shall haue with him euerlasting life in his euerlasting kingdome of heauen. Therefore to him with the Father and the holy Ghost, be all honour and glory, now and for euer. Amen.

A SERMON AGAINST Swearing and Periury.

ALmighty GOD, to the intent his most holy Name should be had in honour, and euermore be magnified of the people, commaundeth that no man should take his Name vainely in his mouth, threatning punishment vnto him that vnreuerently abuseth it by swearing, forswearing, and blasphemie. To the intent therefore that this commandement may be the better knowen and kept, it shall bee declared vnto you, both how it is lawfull for Christian people to sweare, and also what perill and danger it is vainely to sweare, or to be forsworne. First, when Iudges require othes of the people for declaration or opening of the trueth, or for execution of iustice, this manner of swearing is lawfull. Also when men make faithfull promises with calling to witnesse of the Name of GOD, to keepe couenants, honest promises,

How and in what cases it is lawfull to sweare.

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miſes, ſtatutes, lawes and good cuſtomes, as Chriſtian Princes doe in their concluſions of peace, for conſeruation of common wealths, and priuate perſons promiſe their fidelitie in Matrimony, or one to another in honeſtie and true friendſhip: and all men when they doe ſweare to keepe common lawes, and locall ſtatutes, and good cuſtomes, for due order to be had and continued among men, when Subiects doe ſweare to be true and faithfull to their King and Soueraigne Lord, and when Iudges, Magiſtrates, and Officers ſweare truely to execute their Offices, and when a man would affirme the trueth to the ſetting forth of Gods glorie (for the ſaluation of the people) in open preaching of the Goſpel, or in giuing of good counſell priuately for their ſoules health: all theſe maner of ſwearing, for cauſes neceſſary and honeſt, be lawfull. But when men doe ſweare of cuſtome, in reaſoning, buying and ſelling, or other daily communications (as many be common and great ſwearers) ſuch kind of ſwearing is vngodly, vnlawfull, and forbidden by the commandement of GOD. For ſuch ſwearing is nothing els, but taking of GODS holy name in vaine. And here is to be noted, that lawfull ſwearing is not forbidden, but commanded by Almighty GOD. For we haue examples of Chriſt, and godly men, in holy Scripture, that did ſweare themſelues, and required othes of others likewiſe. And GODS Commandement
Deut. 6. is, Thou ſhalt dread thy Lord GOD, and ſhalt ſweare by his Name.
Pſalm. 63. And Almightie GOD by his Prophet Dauid ſaith, All men ſhall be praiſed that ſweare by him.

Iohn 3. Thus did our Sauiour Chriſt ſweare diuers times, ſaying, Verily, ve-
2. Cor. 1. rily. And S. Paul ſweareth thus, I call GOD to witneſſe. And Abra-
Gen. 24 ham (waxing old) required an oath of his ſeruant, that he ſhould procure a wife for his ſonne Iſaac, which ſhould come of his owne kinred: and the ſeruant did ſweare that he would performe his maſters will. Abra-
Gene. 21. ham alſo being required, did ſweare vnto Abimelech the king of Geraris, that hee ſhould not hurt him, nor his poſteritie, and likewiſe did Abimelech ſweare vnto Abraham. And Dauid did ſweare to be and continue a faithfull friend to Ionathan, and Ionathan did ſweare to become a faithfull friend vnto Dauid.

Alſo God once commanded, that if a thing were laide to pledge to any man, or left with him to keepe, if the ſame thing were ſtollen, or loſt, that the keeper thereof ſhould be ſworne before Iudges, that hee did not conueigh it away, nor vſed any deceit in cauſing the ſame to bee conueied a-
Heb. 6. way, by his conſent or knowledge. And Saint Paul ſaith, that in all matters of controuerſie betweene two perſons, whereas one ſayth, Yea, and the other, Nay, ſo as no due proofe can be had of the truth, the end of euery ſuch controuerſie muſt be an oath miniſtred by a Iudge. And more-
Ierem. 4. ouer GOD by the Prophet Ieremy ſayth, Thou ſhalt ſweare, The Lord liueth, in trueth, in iudgement, in righteouſneſſe. So that whoſoeuer ſweareth when hee is required of a Iudge, let him bee ſure in his conſcience that his oath haue three conditions, and he ſhall neuer need to be afrayd of periurie.

First, he that ſweareth, may ſweare truely, that is, hee muſt (ſetting a-

part

part all fauour and affection to the parties) haue the trueth onely before his eyes, and for loue thereof, say and speake that which hee knoweth to be trueth, and no further. The second is, he that taketh an oath, must doe it with iudgement, not rashly and vnaduisedly, but soberly, considering what an oath is. The third is, hee that Sweareth, must sweare in righteousnesse: that is, for the very zeale and loue which hee beareth to the defence of innocencie, to the maintenance of the trueth, and of the righteousnesse of the matter or cause: all profit, disprofit, all loue and fauour vnto the person for friendship or kinred layd apart. Thus an oath (if it haue with it these three conditions) is a part of GODS glory, which we are bound by his commandements to giue vnto him. For hee willeth that wee shall sweare onely by his name, not that hee hath pleasure in oathes, but like as hee commanded the Iewes to offer sacrifices vnto him, not for any delight that he had in them, but to keep the Iewes from committing of idolatrie: so he commanding vs to sweare by his holy name, doeth not teach vs that he delighteth in swearing, but he thereby forbiddeth all men to giue his glory to any creature in heauen, earth, or water. Hitherto you see, that oathes lawfull are commanded of GOD, vsed of Patriarches and Prophets, of Christ himselfe, and of his Apostle Paul. Therefore Christian people must thinke lawfull oathes, both godly and necessary. For by lawfull promise and couenants confirmed by oathes, Princes and their Countries are confirmed in common tranquillity & peace. By holy promises with calling the name of GOD to witnesse, we be made liuely members of Christ, when wee professe his Religion receiuing the Sacrament of Baptisme. By like holy promise the Sacrament of Matrimonie knitteth man and wife in perpetuall loue, that they desire not to be separated for any displeasure or aduersity that shall after happen. By lawfull oathes, which Kings, Princes, Iudges, and Magistrates doe sweare, common lawes are kept inuiolate, Iustice is indifferently ministred, harmelesse persons, fatherlesse children, widowes, and poore men, are defended from murderers, oppressours, and theeues, that they suffer no wrong, nor take any harme. By lawfull oathes, mutuall society, amity, and good order is kept continually in all comminalties, as Boroughes, Cities, Townes, and Villages. And by lawfull oathes, malefactors are searched out, wrong doers are punished, and they which sustaine wrong, are restored to their right. Therefore lawfull swearing can not be euill, which bringeth vnto vs so many godly, good, and necessary commodities. Wherefore when Christ so earnestly forbad swearing, it may not be vnderstood, as though hee did forbid all maner of oathes: but he forbiddeth all vaine swearing and forswearing both by GOD, and by his creatures, as the common vse of swearing in buying, selling, and in our dayly communication, to the intent euery Christian mans word should be as well regarded in such matters, as if he should confirme his communication with an oath. For euery Christian mans word (sayth S. Hierome) should be so true, that it should bee regarded as an oath. And Chrysostome witnessing the same, sayth: It is not conuenient to sweare: for what needeth vs to sweare, when it is not lawfull

What condition an oath ought to haue.

The second

The third.

Why wee bee willed in scripture to sweare by the Name of God.

Esai. 42.

Commodities had by lawfull oths made and obserued.

Vaine swearing is forbidden.

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Homilies.

An obiectiō. lawfull for one of vs to make a lie vnto another? Peraduenture some will say, I am compelled to sweare, for else men that doe commune with
An answer. me, or do buy and sell with me will not beleeue me. To this answereth S. Chrysostome, that he that thus sayth, sheweth himselfe to be an vniust and a deceitfull person. For if hee were a trustie man, and his deedes taken to agree with his words, he should not need to sweare at all. For he that vseth trueth and plainenesse in his bargayning and communication, he shall haue no need by such vaine swearing, to bring himselfe in credence with his neighbours, nor his neighbours will not mistrust his sayings. And if his credence be so much lost indeed, that hee thinketh no man will beleeue him without he sweare, then hee may well thinke his credence is cleane gone. For trueth it is (as Theophylactus writeth) that no man is lesse trusted, then he that vseth much to sweare. And Almighty GOD by the wise man sayth, That man which sweareth much shall
Eccl. 33. bee full of sinne, and the scourge of GOD shall not depart from his house.

But heere some men will say, for excusing of their many oathes in their
Another obiection. dayly talke: Why should I not sweare, when I sweare truely? To such men it may be sayd, that though they sweare truly, yet in swearing often vnaduisedly, for trifles, without necessity, and when they should not sweare, they be not without fault, but doe take GODS most holy name
An answer. in vaine. Much more vngodly and vnwise men are they, that abuse GODS most holy name, not onely in buying and selling of small things dayly in all places, but also in eating, drinking, playing, communing and reasoning. As if none of these things might be done, except in doing of them, the most holy name of GOD bee commonly vsed and abused, vainely and vnreuerently talked of, sworne by, and forsworne, to the breaking of GODS commandement, and procurement of his indignation.

¶ The second part of the Sermon of *Swearing.*

YOu haue beene taught in the first part of this Sermon against swearing and periurie, what great danger it is to vse the name of GOD in vaine. And that all kinde of swearing is not vnlawfull, neither against GODS commandement, and that there be three things required in a lawfull oath. First, that it bee made for the maintenance of the trueth. Secondly, that it bee made with iudgement, not rashly and vnaduisedly. Thirdly, for the zeale and loue of Iustice. Ye heard also what commodities commeth of lawfull oathes, and what danger commeth of rash and vnlawfull oathes. Now as concerning the rest of the same matter, you shall vnderstand, that aswell they vse the name of GOD in vaine, that by an oath make vnlawfull promi-

ses

les of good and honeſt things, and performe them not: as they which doe promiſe euill and vnlawfull things, and doe performe the ſame. Of ſuch men that regard not their godly promiſes bound by an oath, but wittingly and wilfully breaketh them, wee doe reade in holy Scripture two notable puniſhments. Firſt, Ioſua and the people of Iſrael made a league and faithfull promiſe of perpetuall amitie and friendſhip with the Gabaonites: notwithſtanding afterward in the dayes of wicked Saul, many of theſe Gabaonites were murdered, contrary to the ſayde faithfull promiſe made. Wherewith Almighty GOD was ſore diſpleaſed that hee ſent an vniuerſall hunger vpon the whole countrey, which continued by the ſpace of three yeeres. And GOD would not withdraw his puniſhment, vntill the ſayd offence was reuenged by the death of ſeuen ſonnes, or next kinſmen of king Saul. And whereas Zedekias king of Hieruſalem, had promiſed fidelitie to the king of Chaldea, afterwarde when Zedechias contrarie to his oath and allegiance, did rebell againſt K. Nabuchodonoſor: this heathen king by GODS permiſſion and ſufferance, inuading the land of Iurie, and beſieging the citie of Hieruſalem, compelled the ſayd king Zedechias to flee, and in fleeing, tooke him priſoner, ſlewe his ſonnes before his face, and put out both his eyes: and binding him with chaines, led him priſoner miſerablie into Babylon.

Lawfull oths and promiſes would be better regarded.

Ioſh. 9.

2. Kings 24 chap 25.

Thus doeth GOD ſhew plainely how much hee abhorreth breakers of honeſt promiſes bound by an oath made in his Name. And of them that make wicked promiſes by an oath, and will performe the ſame, wee haue example in the Scriptures, chiefely of Herod, of the wicked Iewes, and of Iephtah. Herode promiſed by an oath vnto the Damoſell which danced before him, to giue vnto her whatſoeuer ſhee would aſke: when ſhee was inſtructed before of her wicked mother to aſke the head of Saint Iohn Baptiſt. Herod as hee tooke a wicked oath, ſo hee more wickedly performed the ſame, and cruelly ſlewe the moſt holy Prophet. Likewiſe did the malicious Iewes make an oath, curſing themſelues if they did either eate or drinke, vntill they had ſlaine Saint Paul. And Iephtah when GOD had giuen to him victorie of the children of Ammon, promiſed (of a fooliſh deuotion) vnto GOD, to offer for a ſacrifice vnto him, that perſon which of his owne houſe ſhould firſt meete with him after his returne home. By force of which fonde and vnaduiſed oath, hee did ſlay his owne and onely daughter, which came out of his houſe with mirth and ioy to welcome him home. Thus the promiſe which hee made (moſt fooliſhly) to GOD, againſt GODS euerlaſting will, and the law of nature, moſt cruelly hee performed, ſo committing againſt GOD a double offence. Therefore, whoſoeuer maketh any promiſe, binding himſelfe thereunto by an oath: let him foreſee that the thing which hee promiſeth, bee good, and honeſt, and not againſt the commandement of GOD, and that it bee in his owne power to performe it iuſtly. And ſuch good promiſes muſt all men keepe euermore aſſuredly. But if a man at any time ſhall, either of ignorance,

Vnlawfull oathes and promiſes are not to bee kept.

Matth. 14.

Acts 23.

Iudges 11.

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or of malice, promise and sweare to doe any thing which is either against the law of Almighty GOD, or not in his power to performe: let him take it for an vnlawfull and vngodly oath.

Against periurie. Now something to speake of periurie, to the intent you should know how great and grieuous an offence against GOD this wilfull periurie is, I will shew you what it is to take an oath before a Iudge vpon a booke. First, when they laying their hands vpon the Gospell booke, doe sweare truely to enquire, and to make a true presentment of things wherewith they be charged, and not to let from saying the trueth, and doing truely, for fauour, loue, dread, or malice of any person, as GOD may helpe them, and the holy contents of that booke: They must consider, that in that booke is contayned GODS euerlasting truth, his most holy and eternall word, whereby we haue forgiuenesse of our sinnes, and be made inheritours of heauen, to liue for euer with GODS Angels and Saints, in ioy and gladnesse. In the Gospell booke is contayned also GODS terrible threats to obstinate sinners, that will not amend their liues, nor beleeue the trueth of GOD his holy word, and the euerlasting paine prepared in hell for Idolaters, hypocrites, for false and vaine swearers, for periured men, for false witnesse bearers, for false condemners of innocent and guiltlesse men, and for them which for fauour, hide the crimes of euill doers, that they should not bee punished. So that whosoeuer wilfully forsweare themselues vpon Christs holy Euangelie, they vtterly forsake GODS mercy, goodnesse, and trueth, the merits of our Sauiour Christs natiuity, life, passion, death, resurrection and ascension, they refuse the forgiuenesse of sinnes, promised to all penitent sinners, the ioyes of heauen, the company with Angels and Saints for euer. All which benefits and comforts are promised vnto true Christian persons in the Gospell. And they, so being forsworne vpon the Gospell, doe betake themselues to the Diuels seruice, the master of all lies, falshood, deceit, and periurie, prouoking the great indignation and curse of GOD against them in this life, and the terrible wrath and iudgement of our Sauiour Christ, at the great day of the last iudgement, when hee shall iustly iudge both the quicke and the dead, according to their workes. For whosoeuer forsaketh the trueth, for loue or displeasure of any man, or for lucre and profit to himselfe, doeth forsake Christ, and with Iudas betray him. And although such periured mens falshood bee now kept secret, yet it shall bee opened at the last day, when the secrets of all mens hearts shall bee manifest to all the world. And then the trueth shall appeare, and accuse them: and their owne conscience, with all the blessed company of Heauen, shall beare witnesse truely against them. And Christ the righteous Iudge shall then iustly condemne them to euerlasting shame and death. This sinne of periurie, Almighty GOD by the Prophet Malachie doeth threaten to punish sore, saying vnto the Iewes, I will come to you in iudgement, and I will bee a swift witnesse and a sharpe Iudge vpon sorcerers, adulterers, and periured persons. Which thing to the Prophet Zachary

An oath before a Iudge.

Though periurie doe escape heere vnspied and vnpunished, it shall not doe so euer.

Mala. 3.

GOD

GOD declareth in a vision, wherein the Prophet saw a booke flieing, which was twenty cubites long, and ten cubites broad, GOD saying then vnto him, this is the curse that shall goe foorth vpon the face of the earth, for falsehood, false swearing, and periurie. And this curse shall enter into the house of the false man, and into the house of the periured man, and it shall remaine in the middest of his house, consume him, and the timber and stones of his house. Thus you see how much GOD doth hate periurie, and what punishment GOD hath prepared for false swearers, and periured persons. Zacha. 5.

Thus you haue heard, how and in what causes it is lawfull for a Christian man to sweare: yee haue heard what properties and conditions a lawfull oath must haue, and also how such lawfull oathes are both godly and necessary to be obserued: yee haue heard, that it is not lawfull to sweare vainely, (that is) other wayes then in such causes, and after such sort as is declared. And finally, yee haue heard how damnable a thing it is, either to forsweare our selues, or to keepe an vnlawfull, and an vnaduised oath. Wherefore let vs earnestly call for grace, that all vaine swearing and periurie set apart, wee may onely vse such oathes as be lawfull and godly, and that wee may truely without all fraud keepe the same, according to GODS will and pleasure. To whom with the Sonne, and the holy Ghost, be all honour and glory.

AMEN.

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A SERMON HOVV dangerous a thing it is to fall from God.

Eccl. 10.

IF our going from GOD, the wise man saith, that pride was the first beginning: for by it mans heart was turned from GOD his maker. For pride (saith hee) is the fountaine of all sinne: he that hath it, shall be full of curſings, and at the end it shall ouerthrow him. And as by pride and sinne wee goe from GOD, so shall GOD and all goodnesse with him goe from vs. And the Prophet Osee doth plainely affirme, that they which goe away still from GOD by vicious liuing, and yet would goe about to pacifie him otherwise by sacrifice, and entertaine him thereby, they labour in vaine. For, notwithstanding all their sacrifice, yet hee goeth still away from them. For so much (saith the Prophet) as they doe not apply their minds to returne to GOD, although they goe about with whole flockes and heards to seeke the Lord, yet they shall not find him: for he is gone away from them. But as touching our turning to GOD, or from GOD, you shall vnderstand, that it may bee done diuers wayes. Sometimes directly by Idolatry, as Israel and Iuda then did: sometimes men goe from GOD by lacke of Fayth, and mistrusting of GOD, whereof Esay speaketh in this wise, Woe to them that goe downe into Egypt to seeke for helpe, trusting in horses, & hauing confidence in the number of chariots, and puisance or power of horsemen. They haue no confidence in the holy GOD of Israel, nor seeke for the Lord. But what followeth? The Lord shall let his hand fall vpon them, and downe shall come both the helper, and hee that is holpen: they shall bee destroyed altogether. Sometime men goe from GOD by the neglecting of his Commandements concerning their neighbours, which commandeth them to expresse hearty loue towards euery man, as Zacharie said vnto the people in GODS behalfe. Giue true iudgement, shew mercy and compassion euery one to his brother, imagine no deceit towards widowes, or children fatherlesse and motherlesse, toward strangers, or the poore, let no man forge euill in his heart against his brother. But these things they passed not off, they turned their backes, and went their way, they stopped their eares that they might not heare, they hardened their hearts as an Adamant stone, that they might not listen to the Law, and the words that

Osee. 5.

Esai. 31.

Zach. 7.

that the Lord had sent through his holy Spirit, by his ancient Prophets. Wherefore the Lord shewed his great indignation vpon them. It came to passe (saith the Prophet) euen as I told them: as they would not heare, so when they cryed, they were not heard, but were scattered into all kingdomes which they neuer knew, and their land was made desolate. And to be short, all they that may not abide the word of GOD, but following the perswasions and stubbornnesse of their owne hearts, goe backeward and not forward (as it is said in Ieremie) They goe and turne away from GOD. Insomuch that Origen saith, Hee that with mind, with study, with deedes, with thought, and care applyeth and giueth himselfe to GODS word, and thinketh vpon his Lawes day and night, giueth himselfe wholly to GOD, and in his precepts and Commandements is exercised: this is hee that is turned to GOD. And on the other part hee sayth, Whosoeuer is occupied with Fables and Tales, when the worde of GOD is rehearsed, hee is turned from GOD. Whosoeuer in time of reading GODS word, is carefull in his minde of worldly businesse, of money, or of lucre, hee is turned from GOD: whosoeuer is intangled with the cares of possessions, filled with couetousnesse of riches, whosoeuer studieth for the glory and honour of this world, hee is turned from GOD. So that after his minde, whosoeuer hath not a speciall minde to that thing that is commanded or taught of GOD, hee that doeth not listen vnto it, embrace, and print it in his heart, to the intent that hee may duely fashion his life thereafter, hee is plainely turned from GOD, although hee doe other things of his owne deuotion and mind, which to him seeme better, and more to GODS honour. Which thing to be true, wee bee taught and admonished in the holy Scripture by the example of king Saul, who being commanded of GOD by Samuel, that he should kill all the Amalekites, and destroy them clearely with their goods and cattel: yet hee, being mooued partly with pitie, and partly (as he thought) with deuotion vnto GOD, saued Agag the King, and all the chiefe of their cattell, therewith to make sacrifice vnto GOD. Wherewithall GOD being displeased highly, sayd vnto the Prophet Samuel, I repent that euer I made Saul King, for hee hath forsaken me, and not followed my words, and so he commanded Samuel to shew him, and when Samuel asked wherefore (contrary to GODS word) he had saued the cattel, he excused the matter, partly, by feare, saying, hee durst doe none other, for that the people would haue it so, partly, for that they were goodly beastes, hee thought GOD would bee content, seeing it was done of a good intent and deuotion, to honour GOD with the sacrifice of them.

Ier. 7.

Ier. 7.

1. King. 15.

But Samuel reproouing all such intents and deuotions (seeme they neuer so much to GODS honour, if they stand not with his word, whereby wee may be assured of his pleasure) said in this wise, Would GOD haue sacrifices and offerings? Or rather that his word should be obeyed? To obey him, is better then offerings, and to listen to him is better then to offer the fat of Rammes: yea, to repugne against his voyce is as euill as the sinne of soothsaying: and not to agree to it is like abo-

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minable Idolatrie. And now forasmuch as thou hast cast away the word of the Lord, he hath cast away thee, that thou shouldest not be king.

The turning of God from man.

By all these examples of holy Scripture, we may know, that as wee forsake GOD, so shall hee euer forsake vs. And what miserable state doeth consequently and necessarily follow thereupon, a man may easily consider by the terrible threatnings of GOD. And although hee consider not all the sayd miserie to the vttermost, being so great that it passeth any mans capacitie in this life sufficiently to consider the same: yet hee shall soone perceiue so much thereof, that if his heart bee not more then stonie, or harder then the Adamant, he shall feare, tremble, and quake, to call the same to his remembrance. First the displeasure of GOD towards vs is commonly expressed in the Scripture by these two things: by shewing his fearefull countenance vpon vs, and by turning his face, or hiding it from vs. By shewing his dreadfull countenance is signified his great wrath: but by turning his face or hiding thereof is many times more signified, that is to say, that he clearely forsaketh vs, and giueth vs ouer. The which significations bee taken of the properties of mens manners. For men towards them whom they fauour, commonly beare a good, a chearefull, and a louing countenance: so that by the face or countenance of a man, it doeth commonly appeare what will or minde hee beareth towards other. So when GOD doeth shew his dreadfull countenance towards vs, that is to say, doeth send dreadfull plagues of sword, famine, or pestilence vpon vs, it appeareth that hee is greatly wroth with vs. But when he withdraweth from vs his Word, the right doctrine of Christ, his gracious assistance and ayde (which is euer ioyned to his word) and leaueth vs to our own wit, our owne will and strength: he declareth then, that he beginneth to forsake vs. For whereas GOD hath shewed to all them that truely beleeue his Gospel, his face of mercie in Iesus Christ, which doeth so lighten their hearts, that they (if they behold it as they ought to doe) be transformed to his Image, be made partakers of the heauenly light, and of his holy Spirit, and bee fashioned to him in all goodnesse requisite to the children of GOD: so, if they after doe neglect the same, if they bee vnthankefull vnto him, if they order not their liues according to his example and doctrine, and to the setting forth of his glory, he will take away from them his Kingdome, his holy Word, whereby hee should reigne in them, because they bring not foorth the fruit thereof that he looketh for. Neuertheless, he is so mercifull, and of so long sufferance, that he doeth not shew vpon vs that great wrath suddenly. But when we begin to shrinke from his Word, not beleeuing it, or not expressing it in our liuings: first hee doeth send his messengers, the true preachers of his word, to admonish and warne vs of our duetie: that as hee for his part, for the great loue hee bare vnto vs, deliuered his owne Sonne to suffer death, that wee by his death might be deliuered from death, and be restored to the life euerlasting, euermore to dwell with him, and to bee partakers and inheritours with him, of his euerlasting glory and kingdome of heauen: so againe, that we for our parts should walke in a godly life, as becommeth his children to doe. And if this will not

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ſerue, but ſtill we remaine diſobedient to his word and wil, not knowing him, nor louing him, not fearing him, not putting our whole truſt and confidence in him: and on the other ſide, to our neighbours behauing our ſelues vncharitably, by diſdaine, enuie, malice, or by committing murder, robbery, adultery, gluttony, deceit, lying, ſwearing, or other like deteſtable workes, and vngodly behauiour, then he threatneth vs by terrible commnations, ſwearing in great anger, that whoſoeuer doth theſe workes, ſhall neuer enter into his reſt, which is the kingdome of heauen. Hebr. 3. Pſal. 15. 1. Cor. 6.

The ſecond part of the Sermon *of falling from God.*

IN the former part of this ſermon, yee haue learned how many manner of wayes men fall from GOD: ſome by idolatrie, ſome for lacke of faith, ſome by neglecting of their neighbors, ſome by not hearing of GODS word, ſome by the pleaſure they take in the vanities of worldly things. Yee haue alſo learned in what miſery that man is, which is gone from GOD: and how that GOD yet of his infinite goodneſſe to call againe man from that his miſerie vſeth firſt gentle admonitions by his Preachers, after he layeth on terrible threatnings. Now if this gentle monition and threatning together doe not ſerue, then GOD will ſhew his terrible countenance vpon vs, hee will powre intolerable plagues vpon our heads, and after he will take away from vs all his ayde and aſſiſtance, wherewith before hee did defend vs from all ſuch manner of calamitie. As the Euangelicall prophet Eſay agreeing with Chriſts parable doeth teach vs, ſaying, That GOD had made a goodly vineyard for his beloued children, hee hedged it, he walled it round about, he planted it with choſen vines, and made a Turret in the middeſt thereof, and therein alſo a vine-preſſe. And when he looked that it ſhould bring him forth good grapes, it brought forth wild graps: and after it followeth, Now ſhall I ſhew you (ſaith GOD) what I wil doe with my vineyard: I will plucke downe the hedges, that it may periſh: I will breake downe the walles that it may bee troden vnder foot: I will let it lie waſt, it ſhall not be cut, it ſhall not bee digged, but briers and thornes ſhall ouergrowe it, and I ſhall command the cloudes that they ſhall no more raine vpon it. Eſay 5. Mat. 21.

By theſe threatnings we are moniſhed and warned, that if we which are the choſen vineyard of GOD, bring not forth good grapes, that is to ſay, good workes that may bee delectable and pleaſant in his ſight, when hee looketh for them, when he ſendeth his meſſengers to call vpon vs for them, but rather bring forth wild grapes, that is to ſay, ſowre workes, vnſauery, and vnfruitfull: then will hee plucke away all defence, and ſuffer grieuous plagues of famine, battell, dearth, and death, to light vpon vs. Finally, if theſe ſerue not, he will let vs lie waſte, he will

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will giue vs ouer, he will turne away from vs, he will dig and deiue no more about vs, hee will let vs alone, and suffer vs to bring foorth euen such fruite as wee will, to bring foorth brambles, briers, and thornes, all naughtinesse, all vice, and that so abundantly, that they shall cleane ouergrow vs, choke, strangle, and vtterly destroy vs. But they that in this world liue not after GOD, but after their owne carnall libertie, perceiue not this great wrath of GOD towards them, that he will not digge, nor delue any more about them, that hee doeth let them alone euen to themselues. But they take this for a great benefit of GOD, to haue all their owne libertie: and so they liue, as if carnall libertie were the true libertie of the Gospel. But GOD forbid (good people) that euer we should desire such libertie. For although GOD suffer sometimes the wicked to haue their pleasure in this world, yet the ende of vngodly liuing is at length endlesse destruction. The murmuring Israelites had
Num. 11. that they longed for, they had Quailes ynough, yea, till they were weary of them. But what was the end thereof? Their sweete meate had sowre sauce: euen whiles the meate was in their mouthes, the plague of GOD lighted vpon them, and suddenly they died. So, if wee liue vngodly, and GOD suffereth vs to follow our owne willes, to haue our owne delightes and pleasures, and correcteth vs not with some plague: it is no doubt but hee is almost vtterly displeased with vs. And although hee be long ere he strike, yet many times when he striketh such persons, hee striketh them at once for euer. So that when he doeth not strike vs, when he ceaseth to afflict vs, to punish or beat vs, and suffereth vs to runne headlong into all vngodlinesse, and pleasures of this world that wee delight in, without punishment and aduersity, it is a dreadfull token that hee loueth vs no longer, that he careth no longer for vs, but hath giuen vs ouer to our owne selues. As long as a man doeth prune his vines, doeth dig at the rootes, and doeth lay fresh earth to them, hee hath a mind to them, he perceiueth some token of fruitfulnes that may be recouered in them, but when hee will bestow no more such cost and labour about them, then it is a signe that hee thinketh they will neuer bee good. And the father, as long as he loueth his childe, he loueth angerly, he correcteth him when hee doeth amisse: but when that serueth not, and vpon that he ceaseth from correction of him, and suffereth him to do what he list himselfe, it is a signe that he intendeth to disinherit him and to cast him away for euer. So surely nothing should pearce our heart so sore, and put vs in such horrible feare, as when wee know in our conscience, that we haue greeuously offended GOD, and doe so continue, and that yet he striketh not, but quietly suffereth vs in the naughtines that wee haue
Psal. 51. delight in. Then specially it is time to cry, and to cry againe, as Dauid did: Cast mee not away from thy face, and take not away thy holy spirit from mee. Lord turne not away thy face from mee, cast not thy seruant away in displeasure. Hide not thy face from mee, least I bee like vnto them that goe downe to hell. The which lamentable prayers of him, as they doe certifie vs what horrible danger they be in, from whom GOD turneth his face (for the time, and as long as he so doth:) so should

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they moue and stirre vs to cry vpon GOD with all our heart, that wee may not bee brought into that state, which doubtlesse is so sorrowfull, so miserable, and so dreadfull, as no tongue canne sufficiently expresse, nor any heart canne thinke. For what deadly greefe may a man suppose it is to bee vnder the wrath of GOD, to bee forsaken of him, to haue his holy spirit the authour of all goodnesse to bee taken from him, to bee brought to so vile a condition, that hee shall bee left meete for no better purpose, then to bee for euer condemned in hell? For not onely such places of Dauid doe shew, that vpon the turning of GODS face from any persons, they shall bee left bare from all goodnesse, and farre from hope of remedie: but also the place rehearsed last before of Esay, doeth meane the same, which sheweth, that GOD at length doeth so forsake his vnfruitfull vineyard, that hee will not onely suffer it to bring foorth weedes, briers, and thornes, but also further to punish the vnfruitfulnesse of it. Hee saith hee will not cut it, hee will not delue it, and hee will commaund the cloudes that they shall not raine vpon it: whereby is signified the teaching of his holy word, which Saint Paul, after a like manner, expressed by planting and watering, meaning that hee will take that away from them, so that they shall bee no longer of his kingdome, they shall bee no longer gouerned by his holy Spirit, they shall bee put from the grace and benefits that they had, and euer might haue enioyed through Christ, they shall bee depriued of the heauenly light, and life which they had in Christ, whiles they abode in him: they shall bee (as they were once) as men without GOD in this world, or rather in worse taking. And to be short, they shall bee giuen into the power of the deuill, which beareth the rule in all them that be cast away from GOD, as hee did in Saul and Judas, and generally in all such, as worke after their owne willes, the children of mistrust and vnbeliefe. Let vs beware therefore (good Christian people) least that wee reiecting or casting away GODS word (by the which we obtaine and retaine true faith in GOD) bee not at length cast of so farre, that wee become as the children of vnbeleefe, which bee of two sortes, farre diuerse, yea, almost cleane contrarie, & yet both be very farre from returning to GOD; the one sort, onely weighing their sinfull and detestable liuing, with the right iudgement and straightnesse of GODS righteousnesse, bee so without counsaile, and bee so comfortlesse (as they all must needes bee from whom the spirit of counsell and comfort is gone) that they will not bee perswaded in their heartes, but ẏ either GOD can not, or else that hee will not take them againe to his fauour and mercie. The other, hearing the louing and large promises of GODS mercie, and so not conceiuing a right faith thereof, make those promises larger then euer GOD did, trusting, that although they continue in their sinfull and detestable lyuing neuer so long, yet that GOD at the end of their life, will shew his mercie vpon them, and that then they will returne. And both these two sortes of men bs in a damnable state, and yet neuertheless, GOD (who willeth not the death of the wicked) hath shewed meanes, whereby both the same (if they take heede in season) may

1. Kings. 15.

Ezec. 18. and 33.

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Against desperation.

may escape. The first, as they doe dread GODS righfull iustice in punishing sinners (whereby they should bee dismayed, and should despaire in deede, as touching any hope that may be in themselues) so if they would constantly or stedfastly beleeue, that GODS mercy is the remedy appointed against such despaire and distrust, not onely for them, but generally for all that bee sorry & truely repentant, and will therewithall sticke to GODS mercie, they may be sure they shall obtaine mercie, and enter into the port or hauen of safegard, into the which whosoeuer doth come, bee they before time neuer so wicked, they shall be out of danger of euerlasting damnation, as GOD by Ezechiel saith, what time soeuer a sinner doth returne, and take earnest and true repentance, I will forget all his wickednesse. The other, as they be ready to beleeue GODS promises, so they should bee as ready to beleeue the threatnings of GOD: as well they should beleeue the law, as the Gospel: as well that there is an hell & euerlasting fire, as that there is an heauen, and euerlasting ioy: as well they should beleeue damnation to be threatned to the wicked and euill doers, as saluation to be promised to the faithfull in word and workes, aswell they should beleeue GOD to be true in the one, as in the other. And the sinners that continue in their wicked liuing, ought to thinke, that the promises of GODS mercy, and the Gospell, pertaine not vnto them being in that state, but only the law, and those Scriptures which contayne the wrath and indignation of GOD, and his threatnings, which should certifie them, that as they doe ouer boldly presume of Gods mercy, and liue dissolutely: so doth GOD still more and more withdraw his mercy from them, and he is so prouoked thereby to wrath at length, that he destroyeth such presumers many times suddenly. For of such S. Paul sayd thus, when they shall say it is peace, there is no danger, then shall sudden destruction come vpon them. Let vs beware therefore of such naughty boldnesse to sinne. For GOD, which hath promised his mercie to them that bee truely repentant (although it bee at the latter ende) hath not promised to the presumptuous sinner, either that he shall haue long life, or that he shall haue true repentance at the last end. But for that purpose hath hee made euery mans death vncertaine, that hee should not put his hope in the ende, and in the meane season (to GODS high displeasure) liue vngodly. Wherefore, let vs follow the counsell of the wise man, let vs make no tarrying to turne vnto the Lord: let vs not put off from day to day, for suddainly shall his wrath come, and in time of vengeance hee will destroy the wicked. Let vs therefore turne betimes, and when wee turne let vs pray to GOD, as Ose teacheth, saying, Forgiue all our sinnes, receiue vs graciously. And if wee turne to him with an humble and a very penitent heart, hee will receiue vs to his fauour and grace for his holy Names sake, for his promise sake, for his trueth and mercies sake, promised to all faithfull beleeuers in Iesus Christ his onely naturall Sonne: to whom the onely Sauiour of the world, with the Father and the holy Ghost, be all honour, glory, and power, world without end. Amen.

Against presumption.

Exec. 3.

1. Thess. 5.

Osee 14.

AN

AN EXHORTATION

against the feare of Death.

IT is not to bee maruelled that worldly men doe feare to die. For death depriueth them of all worldly honors, riches, and possessions, in the fruition whereof, the worldly man counteth himselfe happy, so long as hee may enioy them at his owne pleasure: and otherwise, if he bee dispossessed of the same, without hope of recouery, then he can none otherwise thinke of himselfe, but that hee is vnhappy, because he hath lost [illegible] worldly ioy and pleasure. Alas that [illegible]th this carnall man, shall I now depart for euer from all my honours, all my treasure, from my countrie, friends, riches, possessions, and worldly pleasures, which are my ioy and heartes delight? Alas that euer that day shall come, when all these I must bid farewell at once, and neuer to enioy any of them after. Wherefore it is not without great cause spoken of the Wise man, O death, how bitter and sowre is the remembrance of thee to a man that liueth in peace and prosperitie in his substance, to a man liuing at ease, leading his life after his owne minde without trouble, and is therewithall well pampered and fedde? There bee other men, whom this world doeth not so greatly laugh vpon, but rather vexe and oppresse with pouertie, sickenesse, or some other aduersitie, yet they doe feare death, partly because the flesh abhorreth naturally his owne sorrowfull dissolution, which death doeth threaten vnto them, and partly by reason of sicknesses and painefull diseases, which be most strong pangues and agonies in the flesh, and vse commonly to come to sicke men before death, or at the least accompanie death, whensoeuer it commeth. Eccle. 41.

Although these two causes seeme great and weightie to a worldly man, whereupon hee is mooued to feare death, yet there is an other cause much greater then any of these afore rehearsed, for which indeede he hath iust cause to feare death, and that is the state and condition whereunto at the last end death bringeth all them that haue their hearts fixed vpon this world, without repentance and amendment. This state and condition is called the second death, which vnto all such shall ensue after this bodily death. And this is that death, which indeed ought to

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be dread and feared: for it is an euerlasting losse without remedy of the grace and fauour of GOD, and of euerlasting ioy, pleasure, and felicitie. And it is not onely the losse for euer of all these eternall pleasures, but also it is the condemnation both of body and soule (without either appellation, or hope of redemption) vnto euerlasting paines in hell. Vnto
Luke 16. this state death sent the vnmercifull and the vngodly rich man (that Luke speaketh of in his Gospel) who liuing in all wealth and pleasure in this world, and cherishing himselfe dayly with dainty fare, and gorgious apparell, despised poore Lazarus that lay pitifull at his gate, miserably plagued and full of sores, and also grieuously pined with hunger. Both these two were arrested of death, which sent Lazarus the poore miserable man by Angels anon vnto Abrahams bosome, a place of rest, pleasure, and consolation: but the vnmercifull rich man descended downe into hell, and being in torments, he cryed for comfort, complaining of the intolerable paine that he suffered in that flame of fire, but it was too late. So vnto this place bodily death sendeth all them that in this world haue their ioy and felicity, all them that in this world be vnfaithfull vnto GOD, and vncharitable vnto their neighbours, so dying without repentance and hope of GODS mercy. Wherefore it is no maruaile, that the worldly man feareth death, for hee hath much more cause so to doe, then he himselfe doeth consider. Thus wee see three causes why worldly
The first. men fear death. One, because they shall loose thereby their worldly honours, riches, possessions, and all their hearts desires: Another, because
Second. of the painefull diseases, and bitter pangs, which commonly men suffer, either before, or at the time of death: but the chiefe cause aboue all other,
Third. is the dread of the miserable state of eternall damnation both of body and soule, which they feare shall follow, after their departing from the worldly pleasures of this present life.

For these causes be all mortall men, (which be giuen to the loue of this world) both in feare, and state of death, through sin (as the holy Apostle
Heb. 10. saith) so long as they liue here in this world: But (euerlasting thankes be to Almightie GOD for euer) there is neuer a one of all these causes,
2. Cor. 3. no nor yet them altogether, that can make a true Christian man afraid to die (who is the very member of Christ, the Temple of the holy Ghost, the sonne of God, and the very inheritour of the euerlasting kingdome of heauen:) but plainely contrary, hee conceiueth great and many causes vndoubtedly grounded vpon the infallible and euerlasting trueth of the word of GOD, which mooueth him not onely to put away the feare of bodily death, but also for the manifold benefits and singular commodities which ensue vnto euery faithfull person by reason of the same, to wish, desire, and long heartily for it. For death shall bee to him no death at all, but a very deliuerance from death, from all paines, cares, and sorrowes, miseries, and wretchednesse of this world, and the very entry into rest, and a beginning of euerlasting ioy, a tasting of heauenly pleasures, so great, that neither tongue is able to expresse, neither eye to see, nor eare to heare them: no, nor any earthly mans heart to conceiue them. So exceeding great benefits they be, which GOD our heauenly Father by his

his meere mercy, and for the loue of his Sonne Iesus Christ, hath laid vp in store, and prepared for them that humbly submit themselues to GODS will, and euermore vnfainedly loue him from the bottome of their hearts. And wee ought to beleeue that death being slaine by Christ, cannot keepe any man that stedfastly trusteth in Christ, vnder his perpetuall tyranie and subiection: but that hee shall rise from death againe vnto glory at the last day, appointed by Almightie GOD, like as Christ our head did rise againe, according to GODS appointment, the thirde day. For S. Augustine saith, The head going before, the members trust to follow and come after. And S. Paul sayth, If Christ be risen from the dead, we shall rise also from the same. And to comfort all Christian persons herein, holy Scripture calleth this bodily death a sleepe, wherein mans senses be (as it were) taken from him for a season, and yet when hee awaketh, he is more fresh then he was when he went to bed. So, although we haue our soules separated from our bodies for a season, yet at the generall Resurrection we shall be more fresh, beautifull, and perfect then we be now. For now we be mortall, then shall we be immortall: now infected with diuers infirmities, then clearely void of all immortall infirmities: now we be subiect to all carnall desires, then we shall be all Spirituall, desiring nothing but GODS glory, and things eternall. Thus is this bodily death a doore or entring vnto life, and therefore not so much dreadfull (if it be rightly considered) as it is comfortable, not a mischiefe, but a remedy for all mischiefe, no enemy, but a friend, not a cruell tyrant, but a gentle guide leading vs not to mortality, but to immortality, not to sorrow and paine, but to ioy and pleasure, and that to endure for euer, if it be thankefully taken and accepted as GODS messenger, and patiently borne of vs for Christs loue, that suffered most painefull death for our loue, to redeeme vs from death eternall. According hereunto S. Paul saith, Colos. 3. our life is hid with Christ in GOD: but when our life shall appeare, then shall we also appeare with him in glory. Why then shall we feare to die, considering the manifold and comfortable promises of the Gospel, and of holy Scriptures? GOD the Father hath giuen vs euerlasting life (saith 1. Iohn 5. S. Iohn) and this life is in his Sonne. Hee that hath the Sonne, hath life, and he that hath not the Son, hath not life. And this I write (saith 1. Iohn 5. S. Iohn) to you that beleeue in the Name of the Sonne of GOD, that 1. Iohn 5. you may know that you haue euerlasting life, and that you doe beleeue vpon the Name of the Sonne of GOD. And our Sauiour Christ saith, 1. Iohn 5. He that beleeueth in me hath life euerlasting, and I will raise him from death to life at the last day: S. Paul also saith, that Christ is ordained and 1. Cor. 1. made of GOD our righteousnesse, or holinesse and redemption, to the intent that he which will glory should glory in the Lord. S. Paul did con- Phil. 3. temne and set little by all other things, esteeming them as doung which before he had in very great price, that he might be found in Christ, to haue euerlasting life, true holinesse, righteousnesse, and redemption. Finally, S. Paul maketh a plaine argument in this wise. If our heauenly Fa- Rom. 8. ther would not spare his owne naturall Sonne, but did giue him to death for vs: how can it bee, that with him hee should not giue vs all

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things: Therefore if we haue Christ, then haue we with him, and by him, all good things whatsoeuer wee can in our hearts wish or desire, as victorie ouer death, sinne, and hell: wee haue the fauour of GOD, peace with him, holinesse, wisedome, iustice, power, life and redemption, wee haue by him perpetuall health, wealth, ioy, and blisse euerlasting.

The second part of the Sermon against *the feare of Death.*

IT hath beene heretofore shewed you, that there be three causes wherefore men doe commonly feare death. First, the sorrowfull departing from worldly goods and pleasures. The second, the feare of the pangs and paines that come with death. Last and principall cause is, the horrible feare of extreame misery, and perpetuall damnation in time to come. And yet none of these three causes troubleth good men, because they stay themselues by true Faith, perfect Charitie, and sure Hope of the endlesse ioy and blisse euerlasting.

All those therefore haue great cause to be full of ioy that be ioyned to Christ with true Faith, stedfast Hope, and perfect Charitie, and not to feare death nor euerlasting damnation. For death cannot depriue them of Iesu Christ, nor any sin can condemne them that are grafted surely in him, which is their onely ioy, treasure, and life. Let vs repent our sinnes, amend our liues, trust in his mercy and satisfaction, and death can neither take him from vs, nor vs from him. For then (as Saint Paul saith) whether we liue or die, we be the Lords own. And againe he saith, Christ did die, and rose againe, because hee should be Lord both of the dead and quicke. Then if we be the Lords owne when we be dead, it must needs follow that such temporall death, not onely cannot harme vs, but also that it shall be much to our profite, and ioyne vs vnto GOD more perfectly. And thereof the Christian heart may surely be certified by the infallible or vndeceiueable trueth of holy Scripture. It is GOD (saith S. Paul) which hath prepared vs vnto immortalitie, and the same is hee which hath giuen vs an earnest of the Spirit. Therefore let vs be alwayes of good comfort, for we know that so long as we be in the body, we
2. Cor. 5. be (as it were) far from GOD in a strange countrey, subiect to many perils, walking without perfect sight and knowledge of Almightie GOD, only seeing him by Faith in holy Scriptures. But we haue a courage and desire rather to be at home with GOD and our Sauiour Christ, farre from the body, where we may behold his Godhead as he is, face to face, to our euerlasting comfort. These be S. Pauls words in effect, whereby we may perceiue, that the life in this world, is resembled and likened to a pilgrimage in a strange countrey, farre from GOD, and that death, deliuering vs from our bodies, doth send vs straight home into our owne countrey,

countrey, and maketh vs to dwell preſently with GOD for euer, in euerlaſting reſt and quietneſſe: So that to die, is no loſſe, but profit and winning to all true Chriſtian people. What loſt the theefe that hanged on the Croſſe with Chriſt, by his bodily death? yea, how much did he gaine by it? Did not our Sauiour ſay vnto him, This day thou ſhalt be with me in Paradiſe? And Lazarus that pitifull perſon, that lay before the rich mans gate, pained with ſores, and pined with hunger, did not death highly profit and promote him, which by the miniſtery of Angels ſent him vnto Abrahams boſome, a place of reſt, ioy, and heauenly conſolation? Let vs thinke none other (good Chriſtian people) but Chriſt hath prepared and made ready before, the ſame ioy and felicitie for vs, that he prepared for Lazarus and the theefe. Wherefore, let vs ſticke vnto his ſaluation, and gracious redemption, and beleeue his word, ſerue him from our hearts, loue and obey him, and whatſoeuer we haue done heretofore contrary to his moſt holy will, now let vs repent in time, and hereafter ſtudy to correct our life: and doubt not, but we ſhall find him as mercifull vnto vs, as he was either to Lazarus, or to the theefe, whoſe examples are written in holy Scripture for the comfort of them that be ſinners, and ſubiect to ſorrowes, miſeries, and calamities in this world, that they ſhould not deſpaire in GODS mercy, but euer truſt thereby to haue forgiueneſſe of their ſinnes, and life euerlaſting, as Lazarus and the thiefe had. Thus I truſt euery Chriſtian man perceiueth by the infallible or vndeceiueable word of GOD, that bodily death cannot harme nor hinder them that truely beleeue in Chriſt, but contrarily ſhall profit and promote the Chriſtian ſoules, which being truely penitent for their offences depart hence in perfect Charitie, and in ſure truſt, that GOD is mercifull to them, forgiuing their ſinnes, for the merits of Jeſus Chriſt his onely naturall Sonne. Luke 16.

The ſecond cauſe why ſome doe feare death, is ſore ſickeneſſe and grieuous paines, which partly come before death, and partly accompanie or come with death, whenſoeuer it commeth. This feare is the feare of the fraile fleſh, and a naturall paſſion belonging vnto the nature of a mortall man. But true faith in GODS promiſes, and regard of the paines and pangs which Chriſt vpon the croſſe ſuffered for vs miſerable ſinners, with conſideration of the ioy and euerlaſting life to come in heauen, will mitigate and aſſwage leſſe thoſe paines, and moderate or bring into a meane this feare, that it ſhall neuer bee able to ouerthrow the hearty deſire and gladneſſe, that the Chriſtian ſoule hath to be ſeparated from this corrupt body, that it may come to the gracious preſence of our Sauiour Jeſus Chriſt. If we beleeue ſtedfaſtly the word of GOD, we ſhall perceiue that ſuch bodily ſickeneſſe, pangs of death, or whatſoeuer doloroous pangs we ſuffer, either before or with death bee nothing elſe in Chriſtian men, but the rod of our heauenly and louing Father, wherewith hee mercifully correcteth vs, either to trye and declare the faith of his patient children, that they may bee found laudable, glorious, and honourable in his ſight, when Jeſus Chriſt ſhall be openly ſhewed to bee the Iudge of all the world, or elſe to chaſtice and amend in them whatſo- *The ſecond cauſe why ſome doe feare death.*

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euer offendeth his Fatherly and gracious goodnesse, lest they should perish euerlastingly. And this his correcting rodde is common to all men that bee truely his. Therefore let vs cast away the burden of sinne that lieth too heauie in our neckes, and returne vnto GOD by true penance and amendment of our liues, let vs with patience runne this course that is appoynted, suffering (for his sake that dyed for our saluation) all sorrowes and pangs of death, and death it selfe ioyfully, when GOD sendeth it to vs, hauing our eyes fixed and set fast euer vpon the head and
Philip. 2. Captaine of our faith, Jesus Christ: who (considering the ioy that hee should come vnto) cared neither for the shame nor paine of death, but willingly conforming and framing his will to his Fathers will, most patiently suffered the most shamefull and painefull death of the crosse, being innocent and harmelesse. And now therefore hee is exalted in heauen, and euerlastingly sitteth on the right hand of the throne of GOD the Father. Let vs call to our remembrance therefore the life and ioyes of heauen, that are kept for all them that patiently doe suffer here with Christ, and consider that Christ suffered all his painefull passion by sinners, and for sinners: and then wee shall with patience, and the more easily suffer such sorrowes and paines, when they come. Let vs not set at light the chastising of the Lord, nor grudge at him, nor fall from him, when of him wee bee corrected: for the Lord loueth them whom he doeth correct, and beateth euery one whom he taketh to his childe. What childe is that (sayth
Hebr. 12. S. Paul) whom the Father loueth, and doeth not chastice? If ye be without GODS correction (which all his welbeloued and true children haue) then bee you but bastards, smally regarded of GOD, and not his true children.

Therefore seeing that when we haue in earth our carnall fathers to be our correctours, we doe feare them, and reuerently take their correction: shall we not much more be in subiection to GOD our spirituall Father, by whom we shall haue euerlasting life? And our carnall fathers sometime correct vs euen as it pleaseth them, without cause: but this Father iustly correcteth vs, either for our sinne, to the intent wee should amend, or for our commoditie and wealth, to make vs thereby partakers of his holinesse. Furthermore, all correction which GOD sendeth vs in this present time, seemeth to haue no ioy and comfort, but sorrow and paine, yet it bringeth with it a taste of GODS mercy and goodnesse, towards them that be so corrected, and a sure hope of GODS euerlasting consolation in heauen. If then these sorrowes, diseases, and sickenesses, and also death it selfe bee nothing els but our heauenly Fathers rod, whereby hee certifieth vs of his loue and gracious fauour, whereby hee trieth and purifieth vs, whereby hee giueth vnto vs holinesse, and certifieth vs that we be his children, and he our mercifull Father: shall not wee then with all humilitie, as obedient and louing children, ioyfully kisse our heauenly Fathers rod, and euer say in our heart, with our Sauiour Jesus Christ, Father, if this anguish and sorrow which I feele, and death which I see approch may not passe, but that thy will is that I must suffer them, thy will bee done.

The

¶ The third part of the Sermon against *the feare of Death.*

IN this Sermon against the feare of death, two causes were declared, which commonly moue worldly men to be in much feare to die, and yet the same do nothing trouble the faithfull and good liuers when death commeth, but rather giueth them occasion greatly to reioyce, considering that they shalbe deliuered from the sorrow and miserie of this world, and be brought to the great ioy and felicitie of the life to come. Now the third and speciall cause why death in deede is to bee feared, is the miserable state of the worldly and vngodly people after their death: but this is no cause at all, why the godly and faithfull people should feare death, but rather contrariwise, their godly conuersation in this life, and beliefe in Christ, cleauing continually to his mercies, should make them to long sore after that life, that remaineth for them vndoubtedly after this bodily death. Of this immortall state, (after this transitory life) where wee shall liue euermore in the presence of GOD, in ioy, and rest, after victorie ouer all sickneſſe, sorrowes, sinne, and death: there be many plaine places of holy Scripture, which confirme the weake conscience against the feare of all such dolours, sicknesses, sinne, and bodily death, to allwage such trembling and vngodly feare, and to encourage vs with comfort and hope of a blessed state after this life. S. Paul wisheth vnto the Ephesians, that GOD the Father of glory would giue vnto them the Spirit of wisedome and reuelation, that the eyes of their hearts might giue life to know him, and to perceiue how great things he had called them vnto, and how rich inheritance hee hath prepared after this life, for them that pertaine vnto him. And S. Paul himselfe declareth the desire of his heart, which was to bee dissolued and loosed from his body, and to be with Christ, which (as hee said, was much better for him, although to them it was more necessary that hee should liue, which he refused not, for their sakes. Euen like as S. Martin said, Good Lord, if I be necessary for thy people to doe good vnto them, I will refuse no labour: but els for mine owne selfe, I beseech thee to take my soule.

The third cause why death is to be feared.

Ephes. 1.

Phil. 1.

Now the holy Fathers of the olde law, and all faithfull and righteous men, which departed before our Sauiour Christes ascension into heauen, did by death depart from troubles vnto rest, from the handes of their enemies, into the handes of GOD, from sorrowes and sicknesses, vnto ioyfull refreshing in Abrahams bosome, a place of all comfort and consolation, as the Scriptures doe plainely by manifest words testifie. The booke of wisedome saith, that the righteous mens soules bee in the hand of GOD, and no torment shall touch them. They seemed to the eyes of foolish men to die, and their death was counted miserable,

Wisd. 3.

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rable, and their departing out of this world wretched, but they be in rest.
Wisd. 4. And an other place sayth, That the righteous shall liue for euer, and their reward is with the Lord, and their mindes bee with GOD, who is aboue all: therefore they shall receiue a glorious Kingdome, and a beautifull crowne at the Lords hand. And in another place the same booke sayth, The righteous, though hee bee preuented with sodaine death, neuertheless hee shall bee there where hee shall bee refreshed. Of Abrahams bosome, Christs wordes bee so plaine, that a Christian man needeth no more proofe of it. Now then, if this were the state of the holy Fathers and righteous men, before the comming of our Sauiour, and before hee was glorified: how much more then ought all we to haue a stedfast faith, and a sure hope of this blessed state & condition, after our death? seeing that our Sauiour now hath performed the whole worke of our redemption, and is gloriously ascended into heauen, to prepare
Iohn 17. our dwelling places with him, and said vnto his Father, Father, I will that where I am, my seruants shall bee with mee. And we know, that whatsoeuer Christ will, his Father will the same, wherefore it cannot bee, but if wee bee his faithfull seruants, our soules shall be with him, after our departure out of this present life. Saint Steuen when he was stoned to death, euen in the middest of his torments, what was his minde most vpon? when hee was full of the holy Ghost (sayth holy
Acts 7. Scripture) hauing his eyes lifted vp into heauen, hee saw the glory of GOD, and Iesus standing on the right hand of GOD. The which trueth, after hee had confessed boldly before the enemies of Christ, they drew him out of the Citie, and there they stoned him, who cryed vnto GOD, saying, Lord Iesu Christ, take my spirit. And doeth not our
Iohn 6. Sauiour say plainely in Saint Iohns Gospell, Verily, verily I say vnto you, Hee that heareth my word, and beleeueth on him that sent mee, hath euerlasting life, and commeth not into iudgement, but shall passe from death to life? Shall wee not then thinke that death to bee precious, by the which we passe vnto life?

Psal. 116. Therefore it is a true saying of the Prophet, The death of the holy and righteous men, is precious in the Lords sight. Holy Simeon, after that he had his hearts desire in seeing our Sauiour, that he euer longed for in his life, hee imbraced, and tooke him in his armes, and sayd,
Luke 2. Now Lord, let mee depart in peace, for mine eyes haue beholden that Sauiour, which thou hast prepared for all Nations.

Psal. 111. It is trueth therefore, that the death of the righteous is called peace, and the benefite of the Lord, as the Church sayth, in the name of the righteous departed out of this world: My soule turne thee to thy rest, for the Lord hath beene good to thee, and rewarded thee. And wee see by holy Scripture, and other ancient hystories of Martyrs, that the holy, faithfull, and righteous, euer since Christes ascension, or going vp, in their death did not doubt, but that they went to Christ in Spirit,
Apoc. 14. which is our life, health, wealth, and saluation. Iohn in his holy Reuelation, saw an hundred forty and foure thousand virgins and innocentes, of whom he sayd, These follow the Lambe Iesu Christ where-

soeuer

soeuer hee goeth. And shortly after in the same place hee sayth, I heard a voyce from heauen, saying vnto mee, Write, happy and blessed are the dead, which die in the Lord: from henceforth (surely sayth the spirit) they shall rest from their paines and labours, for their works doe follow them: so that then they shall reape with ioy and comfort, that which they sowed with labours and paines.

They that sowe in the spirit, of the spirit shall reape euerlasting life. Let vs therefore neuer bee weary of well doing, for when the time of reaping or reward commeth, wee shall reape without any wearinesse euerlasting ioy. Therefore while wee haue time (as Saint Paul exhorteth vs) let vs doe good to all men, and not lay vp our treasures in earth, where rust and mothes corrupt it, which rust (as Saint Iames sayth) shall beare witnesse against vs at the great day, condemne vs, and shall (like most burning fire) torment our flesh. Let vs beware therefore (as wee tender our owne wealth) that wee bee not in the number of those miserable, couetous, and wretched men, which Saint Iames biddeth mourne and lament for their greedy gathering, and vngodly keeping of goods. Let vs bee wise in time, and learne to follow the wise example of the wicked Steward. Let vs so wisely order our goods and possessions, committed vnto vs here by GOD for a season, that wee may truely heare and obey this commandement of our Sauiour Christ: I say vnto you (saith hee) make you friendes of the wicked Mammon, that they may receiue you into euerlasting tabernacles, or dwellings. Riches bee called wicked, because the world abuseth them vnto all wickednesse, which are otherwise the good gifts of GOD, and the instruments wherby GODS seruants doe truely serue him in vsing of the same. Hee commanded them not to make them rich friends, to get high dignities and worldly promotions, to giue great gifts to rich men that haue no neede thereof, but to make them friends of poore and miserable men, vnto whom, whatsoeuer they giue, Christ taketh it as giuen to himselfe. And to these friends Christ in the Gospel giueth so great honour and preheminence, that he sayth, They shall receiue them that doe good vnto them into euerlasting houses: not that men shall bee our rewarders for our well doing, but that Christ will reward vs, and take it to bee done vnto himselfe, whatsoeuer is done to such friends.

Galat. 6. Matth. 6. Iames 5.

Luke 16.

Thus making poore wretches our friends, wee make our Sauiour Christ our friend, whose members they are: whose misery as hee taketh for his owne misery, so their releefe, succour, and helpe, he taketh for his succour, releefe, and helpe, and will as much thanke vs and reward vs for our goodnesse shewed to them, as if he himselfe had receiued like benefit at our hands, as he witnesseth in the Gospell, saying, Whatsoeuer yee haue done to any of these simple persons, which doe beleeue in mee, that haue ye done to my selfe. Therefore let vs diligently foresee, that our fayth and hope which we haue conceiued in Almighty GOD, and in our Sauior Christ ware not faint, nor that the loue which we beare in hand to beare to him, ware not cold: but let vs study dayly and diligently to shew our selues to be the true honourers and louers of GOD, by keeping

Matth. 25.

of

of his commandements, by doing of good deedes vnto our needy neighbours, releeuing by all meanes that wee can their pouerty with our abundance and plenty, their ignorance with our wisedome and learning, and comfort their weakenesse with our strength and authority, calling all men backe from euill doing by godly counsaile and good example, perseuering still in well doing, so long as we liue: so shall wee not neede to feare death for any of those three causes afore mentioned, nor yet for any other cause that can be imagined: but contrarily, considering the manifold sicknesses, troubles, and sorrowes of this present life, the dangers of this perillous pilgrimage, and the great encumbrance which our Spirit hath by this sinfull flesh and frayle body subiect to death: considering also the manifold sorrowes and dangerous deceits of this world on euery side, the intolerable pride, couetousnesse, and lechery, in time of prosperity, the impatient murmuring of them that bee worldly, in time of aduersity, which cease not to withdraw and plucke vs from GOD, our Sauiour Christ, from our life, wealth, or euerlasting ioy and saluation: considering also the innumerable assaults of our Ghostly enemy the Diuell, with all his fierie darts of ambition, pride, lechery, vaine glory, enuie, malice, detraction, or backbiting, with other his innumerable deceits, engines, and snares, whereby he goeth busily about to catch all men vnder his dominion, euer like a roaring Lion, by all meanes searching whom hee
1. Pet. 5. may deuour. The faythfull Christian man which considereth all these miseries, perils, and incommodities (whereunto he is subiect so long as he yeere liueth vpon earth) and on the other part considereth that blessed and comfortable state of the heauenly life to come, and the sweet condition of them that depart in the Lord, how they are deliuered from the continuall encumbrances of their mortall and sinnefull body, from all the malice, crafts, and deceits of this world, from all the assaults of their Ghostly enemy the Diuell, to liue in peace, rest, and endlesse quietnesse, to liue in the fellowship of innumerable Angels, and with the congregation of perfect iust men, as Patriarches, Prophets, Martyrs, and Confessours, and finally vnto the presence of Almighty GOD, and our Sauiour Iesus Christ. Hee that doeth consider all these things, and beleeueth them assuredly, as they are to be beleeued, euen from the bottome of his heart, being established in GOD in this true fayth, hauing a quiet conscience in Christ, a firme hope, and assured trust in GODS mercy, through the merits of Iesu Christ to obtayne this quietnesse, rest, and euerlasting ioy, shall not onely bee without feare of bodily death, when
Philip. 1. it commeth, but certainely (as S. Paul did) so shall hee gladly (according to GODS will, and when it pleaseth GOD to call him out of this life) greatly desire in his heart, that he may be rid from all these occasions of euill, and liue euer to GODS pleasure, in perfect obedience of his will, with our Sauiour Iesus Christ, to whose gracious presence the Lord of his infinite mercy and grace bring vs, to raigne with him in life euerlasting: to whom with our heauenly Father, and the holy Ghost, be glory in worldes without end. Amen.

AN

AN EXHORTATION

concerning good Order, and obedience to *Rulers and Magistrates.*

Almighty GOD hath created and appointed all things in heauen, earth, and waters, in a most excellent and perfect order. In Heauen, hee hath appointed distinct and seuerall orders and states of Archangels and Angels. In earth hee hath assigned and appointed Kings, Princes, with other gouernours vnder them, in all good and necessary order. The water aboue is kept, and rayneth downe in due time and season. The Sun, Moone, Starres, Rainebow, Thunder, Lightning, Clouds, and all Birdes of the ayre, doe keepe their order. The Earth, Trees, Seedes, Plants, Herbes, Corne, Grasse, and all maner of Beasts keepe themselues in order: all the parts of the whole yeare, as Winter, Summer, Moneths, Nights and Dayes, continue in their order: all kindes of Fishes in the Sea, Riuers and Waters, with all Fountaines, Springs, yea, the Seas themselues keepe their comely course and order: and man himselfe also hath all his parts both within and without, as soule, heart, minde, memory, vnderstanding, reason, speech, with all and singular corporall members of his body in a profitable, necessarie, and pleasant order: euery degree of people in their vocation, calling and office, hath appointed to them their duty and order: some are in high degree, some in low, some Kings and Princes, some inferiours and subiects, Priests, and lay men, masters and seruants, fathers, and children, husbands and wiues, rich and poore, and euery one haue need of other, so that in all things is to bee lauded and praised the goodly order of GOD, without the which no house, no Citie, no Commonwealth can continue and endure, or last. For where there is no right order, there reigneth all abuse, carnall liberty, enormitie, sinne, and Babylonicall confusion. Take away Kings Princes, Rulers, Magistrates, Iudges, and such estates of GODS order, no man shall ride or goe by the high way vnrobbed, no man shall sleepe in his owne house or bedde vnkilled, no man shall keepe his wife, children, and possession in quietnesse, all things shall bee common, and there must needes follow all mischiefe, and vtter destruction both of soules,

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ſoules, bodies, goodes, and common wealthes. But bleſſed bee GOD, that wee in this Realme of England, feele not the horrible calamities, miſeries, and wretchednesſe, which all they vndoubtedly feele and ſuffer, that lacke this godly order: and prayſed bee GOD, that wee know the great excellent benefit of GOD ſhewed towards vs in this behalfe. GOD hath ſent vs his high gift, our moſt deare Soueraigne Lord King IAMES, with a godly, wiſe, and honourable Counſell, with other ſuperiours and inferiours, in a beautifull order, and godly. Wherefore, let vs ſubiectes doe our bounden dueties, giuing hearty thankes to GOD, and praying for the preſeruation of this godly order. Let vs all obey euen from the bottome of our heartes, all their godly proceedings, lawes, ſtatutes, proclamations, and iniunctions, with all other godly orders. Let vs conſider the Scriptures of the holy Ghoſt, which perſwade and command vs all obediently to bee ſubiect, firſt and chiefely to the Kings Maieſtie, ſupreme gouernour ouer all, and the nert to his honourable counſell, and to all other noble men, Magiſtrates, and officers, which by GODS goodneſſe, be placed and ordered. For Almighty GOD is the onely authour and prouider for this forenamed ſtate and order, as it is written of GOD, in the booke
Prou. 8. of the Prouerbs: Thorow mee kings doe raigne, thorow mee counſellers make iuſt lawes, thorow mee doe princes beare rule, and all iudges of the earth execute iudgement, I am louing to them that loue mee. Here let vs marke well, and remember that the high power and authoritie of Kinges, with their making of lawes, iudgements and offices, are the ordinances not of man, but of GOD: and therefore is this word (through mee) ſo many times repeated. Here is alſo well to bee conſidered and remembred, that this good order is appointed by
Wiſd. 6. GODS wiſedome, fauour, and loue, eſpecially for them that loue GOD, and therefore hee ſayth, I loue them that loue mee. Alſo in the booke of wiſedome wee may euidently learne, that a kinges power, authoritie, and ſtrength, is a great benefite of GOD, giuen of his great mercie, to the comfort of our great miſerie. For thus wee reade there ſpoken to kinges, Heare O yee Kinges, and vnderſtand, learne yee that bee Iudges of the endes of the earth, giue eare yee that rule the multitudes: for the power giuen you of the Lord, and the ſtrength, from the higheſt. Let vs learne alſo here by the infallible and vndeceiueable word of GOD, that kinges and other ſupreme and higher officers, are ordeined of GOD, who is moſt higheſt: and therefore they are here taught diligently to apply and giue themſelues to knowledge and wiſedome, neceſſary for the ordering of GODS people to their gouernance committed, or whom to gouerne they are charged of GOD. And they bee here alſo taught by Almighty GOD, that they ſhould acknowledge themſelues to haue all their power and ſtrength not from Rome, but
Deut. 33. immediatly of GOD moſt Higheſt. Wee reade in the booke of Deuteronomie, that all punihment pertaineth to GOD, by this ſentence, Vengeance is mine, and I will reward. But this ſentence wee muſt vnderſtand to pertaine alſo vnto the Magiſtrates which doe exerciſe

GODS

GODS roome in iudgement, and punishing by good and godly lawes, here in earth. And the places of Scripture, which seemeto remoove from among all christian men, iudgement, punishment, or killing, ought to be vnderstood, that no man (of his owne priuate authority) may bee iudge ouer other, may punish, or may kill. But we must referre all iudgement to GOD, to Kings, and Rulers, Iudges vnder them, which be GODS officers to execute iustice, and by plaine wordes of Scripture, haue their authoritie and vse of the sword graunted from GOD, as we are taught by Saint Paul, that deare and chosen Apostle of our Sauiour Christ, whom wee ought diligently to obey, euen as we would obey our Sauiour Christ if hee were present. Thus Saint Paul writeth to the Romanes, Let euery soule submit himselfe vnto the authority of the higher powers, for there is no power but of GOD. The powers that bee, be ordained of GOD. Whosoeuer therefore withstandeth the power, withstandeth the ordinance of GOD: but they that resist, or are against it, shall receiue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou bee without feare of that power? Doe well then, and so shalt thou bee praysed of the same, for he is the minister of GOD, for thy wealth. But and if thou doe that which is euil, then feare, for he beareth not the sword for nought, for he is the minister of GOD, to take vengeance on him that doeth euill. Wherefore ye must needes obey, not onely for feare of vengeance, but also, because of conscience, and euen for this cause pay yee tribute, for they are GODS ministers seruing for the same purpose. Rom. 13.

Here let vs learne of Saint Paul the chosen vessell of GOD, that all persons hauing soules (hee excepteth none, nor exempteth none, neither Priest, Apostle, nor Prophet, saith S. Chrysostome) do owe of bounden duty, and euen in conscience, obedience, submission, and subiection to the high powers, which bee set in authority by GOD, for as much as they bee GODS Lieuetenants, GODS Presidentes, GODS Officers, GODS Commissioners, GODS Iudges, ordained of GOD himselfe, of whom onely they haue all their power, and all their authority. And the same Saint Paul threatneth no lesse paine, then euerlasting damnation to all disobedient persons, to all resisters against this generall, and common authority, for as much as they resist not man, but GOD, not mans deuice and inuention, but GODS wisedome, GODS order, power, and authority.

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The ſecond part of the Sermon of Obedience.

FOr as much as GOD hath created and diſpoſed all things in a comely order, we haue haue beene taught in the firſt part of the Sermon, concerning good order and obedience, that we alſo ought in all common weales, to obſerue and keepe a due order, and to bee obedient to the powers, their ordinances, and lawes, and that all rulers are appointed of GOD, for a goodly order to bee kept in the world: and alſo how the Magiſtrates ought to learne how to rule and gouerne according to GODS Lawes: and that all Subiects are bound to obey them as GODS miniſters, yea, although they be euill, not onely for feare, but alſo for conſcience ſake. And here (good people) let vs all marke diligently, that it is not lawfull for inferiors and Subiects, in any caſe to reſiſt and ſtand againſt the ſuperiour powers: for Saint Pauls wordes be plaine, that whoſoeuer withſtandeth, ſhall get to themſelues damnation: for whoſoeuer withſtandeth, withſtandeth the ordinance of GOD. Our Sauiour Chriſt himſelfe, and his Apoſtles, receiued many and diuers iniuries of the vnfaithfull and wicked men in authoritie: yet wee neuer reade, that they, or any of them, cauſed any ſedition or rebellion againſt authoritie. We reade oft, that they patiently ſuffered all troubles, vexations, ſlaunders, pangs, and paines, and death it ſelfe obediently without tumult or reſiſtance. They committed their cauſe to him that iudgeth righteouſly, and prayed for their enemies heartily and earneſtly. They knew that the authoritie of the powers, was GODS ordinance, and therefore both in their words and deedes, they taught euer obedience to it, and neuer taught nor did the contrary. The wicked Iudge Pilate, ſayd to Chriſt, Knoweſt thou not that I haue power to crucifie thee, and haue power alſo to looſe thee? Jeſus anſwered, Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue. Whereby Chriſt taught vs plainely, that euen the wicked rulers haue their power and authoritie from GOD, and therefore it is not lawfull for their Subiects to withſtand them, although they abuſe their power: much leſſe then it is lawfull for ſubiects, to withſtand their godly and Chriſtian Princes, which doe not abuſe their authoritie, but vſe the ſame to GODS glory, and to the profite and commoditie of GODS people. The holy Apoſtle Peter commandeth ſeruants to be obedient to their maſters, not onely if they be good and gentle, but alſo if they be euill and froward: affirming that the vocation and calling of GODS people is to bee patient, and of the ſuffering ſides. And there he bringeth in the patience of our Sauiour Chriſt, to perſwade obedience to gouernours, yea, although they bee wicked and wrong doers. But let

1. Pet. 2.

vs now heare S. Peter himselfe speake, for his wordes certifie best our conscience. Thus he vttereth them in his first Epistle, Seruants, obey your masters with feare, not onely if they bee good and gentle, but also if they be froward. For it is thanke worthy, if a man for conscience toward GOD, endureth griefe, and suffer wrong vndeserued: for what prayse is it, when ye be beaten for your faults, if ye take it patiently? but when ye doe well, if you then suffer wrong, and take it patiently, then is there cause to haue thanke of GOD, for hereunto verily were yee called: for so did Christ suffer for vs, leauing vs an example, that we should follow his steps. All these bee the very wordes of S. Peter. Holy Dauid also teacheth vs a good lesson in this behalfe, who was many times most cruelly and wrongfully persecuted of king Saul, and many times also put in ieopardie and danger of his life by king Saul and his people, yet hee neither withstood, neither vsed any force or violence against king Saul his mortall and deadly enemie, but did euer to his liege Lord and Master king Saul, most true, most diligent, and most faithfull seruice. Insomuch that when the Lord GOD had giuen king Saul into Dauids handes in his owne Caue, hee would not hurt him, when hee might without all bodily perill easily haue slaine him, no he would not suffer any of his seruants once to lay their hand vpon king Saul, but prayed to GOD in this wise, Lord keepe me from doing that thing vnto my Master, the Lords anoynted, keepe me that I lay not my hand vpon him, seeing he is the anoynted of the Lord: for as truely as the Lord liueth (except the Lord smite him, or except his day come, or that he goe downe to warre, and perish in battaile) the Lord be mercifull vnto me, that I lay not my hand vpon the Lords anoynted. And that Dauid might haue killed his enemie king Saul, it is euidently prooued in the first booke of the Kings, both by the cutting off the lap of Sauls garment, and also by plaine confession of king Saul. Also another time, as is mentioned in the same booke, when the most vnmercifull and most vnkinde King Saul did persecute poore Dauid, GOD did againe giue king Saul into Dauids handes, by casting of king Saul and his whole armie into a dead sleepe, so that Dauid, and one Abisai with him, came in the night into Sauls host, where Saul lay sleeping, and his speare stacke in the ground at his head: then said Abisai vnto Dauid, GOD hath deliuered thine enemie into thy hands at this time, now therefore let me smite him once with my speare to the earth, and I will not smite him againe the second time: meaning thereby to haue killed him with one stroke, and to haue made him sure for euer. And Dauid answered and said to Abisai, Destroy him not, for who can lay his hands on the Lords anointed, and be guiltlesse? And Dauid sayd furthermore, As sure as the Lord liueth, the Lord shall smite him, or his day shall come to die, or he shall descend or goe downe into battaile, and there perish, the Lord keepe me from laying my handes vpon the Lords anoynted. But take thou now the speare that is at his head, and the cruse of water, and let vs goe: and so he did. Here is euidently prooued that we may not withstand, nor in any wise hurt an anointed King, which is GOD S lieftenant, vice-gerent, and highest minister in that countrey where he is King. But peraduen-

1. Pet. 3.

1. King. 18 19. 20.

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An obiection. ture some heere would say, that Dauid in his owne defence might haue killed King Saul lawfully, and with a safe conscience. But holy Dauid did knowe that hee might in no wise withstand, hurt, or kill his Soueraigne lord and King: hee did know that hee was but *An answere.* king Sauls subiect, though he were in great fauour with GOD, and his enemy king Saul out of Gods fauour. Therefore though he were neuer so much prouoked, yet he refused vtterly to hurt the Lords anoynted. He durst not for offending GOD & his own conscience (although he had occasion and opportunity) once lay his hands vpon Gods high officer the king, whom he did know to be a person reserued & kept (for his office sake) onely to GODS punishment and iudgement. therefore hee prayeth so oft, and so earnestly, that hee lay not his handes vpon the Lords annoin-
Psal. 88. ted. And by these two examples, Saint Dauid (being named in Scripture a man after GODS owne heart) giueth a generall rule and lesson to all subiectes in the world, not to withstand their liege-lord and king, not to take a sword by their priuate authority against their king, GODS annointed, who onely beareth the sword by GODS authority for the maintenance of the good, and for the punishment of the euill, who only by GODS Law hath the vse of the sword at his command, and also hath all power, iurisdiction, regiment, correction and punishment, as supreme gouernour of all his Realmes & Dominions, and that euen by the authority of GOD, and by GODS ordinances. Yet another notable
2. King. 1. story and doctrine is in the second booke of the kinges, that maketh also for this purpose. When an Amalekite, by king Saules owne consent and commandement, had killed king Saul, hee went to Dauid, supposing to haue had great thankes for his message that hee had killed Dauids deadly enemy, and therefore hee made great haste to tell to Dauid the chaunce, bringing with him king Saules crowne that was vpon his head, and his bracelet that was vpon his arme, to perswade his tidings to bee true. But godly Dauid was so farre from reioycing at this newes, that immediatly and foorthwith hee rent his clothes off his backe, hee mourned and wept, and said to the messenger, How is it that thou wast not afraid to lay thy hands on the Lords annointed to destroy him? And by and by Dauid made one of his seruants to kill the messenger, saying, Thy blood bee on thine owne head, for thine owne mouth hath testified and witnessed against thee, granting that thou hast slaine the Lords annointed. These examples being so manifest and euident, it is an intolerable ignorance, madnesse, and wickednesse for subiects to make any murmuring, rebellion, resistance, or withstanding, commotion, or insurrection against their most deare and most dread Soueraigne Lord and King, ordeined and appointed of GODS goodnes for their commodity, peace, and quietnesse. Yet let vs beleeue vndoubtedly, (good Christian people) that we may not obey Kings, Magistrates, or any other, (though they bee our owne fathers) if they would command vs to doe any thing con-
Actes. 7. trary to GODS commandements. In such a case wee ought to say with the Apostle, Wee must rather obey GOD then man. But neuertheless in that case wee may not in any wise withstand violenly, or

rebell

rebell against rulers, or make any insurrection, sedition, or tumults, either by force of armes (or otherwise) against the annointed of the Lord, or any of his officers: But wee must in such case patiently suffer all wrongs, and iniuries, referring the iudgement of our cause onely to GOD. Let vs feare the terrible punishment of Almighty GOD against traytors and rebellious persons, by the example of Chore, Dathan, and Abiron, which hee repugned and grudged against GODS Magistrates and officers, and therefore the earth opened and swallowed them vp aliue. Other for their wicked murmuring and rebellion, were by a sudden fire sent of GOD, vtterly consumed. Other for their froward behauiour to their rulers and gouernours, GODS ministers, were suddenly stricken with a foule leprosie. Other were stinged to death, with wonderfull strange fiery serpents. Other were sore plagued, so that there was killed in one day, the number of foureteene thousand and seuen hundred, for rebellion against them whom GOD had appointed to bee in authority. Absalon also rebelling against his father King Dauid, was punished with a strange and notable death. 2. King. 18.

The third part of the Sermon of *Obedience.*

YEe haue heard before in this Sermon of good order and obedience, manifestly proued both by the Scriptures and examples, that all subiects are bounden to obey their Magistrates, and for no cause to resist, or withstand, or rebell, or make any sedition against them, yea, although they bee wicked men. And let no man thinke that hee can escape vnpunished, that committeth treason, conspiracy, or rebellion against his soueraigne Lord the King, though hee commit the same neuer so secretly, either in thought, word, or deede, neuer so priuily, in his priuie chamber by himselfe, or openly communicating, and consulting with others. For treason will not bee hid, treason will out at length: GOD will haue that most detestable vice both opened and punished, for that it is so directly against his ordinance, and against his high principall iudge, and anoynted in earth. The violence and iniury that is committed against authoritie, is committed against GOD, the common weale, and the whole Realme, which GOD will haue knowen, and condignly or worthily punished one way or other. For it is notably written of the wise man in Scripture, in the booke called Ecclesiastes: Wish the King no euill in thy thought, nor speake no hurt of him in thy priuie chamber: for the bird of the ayre shall betray thy voyce, and with her fethers shall bewray thy words. These lessons and examples are written for our learning. Therefore let vs all feare the most detestable vice of rebellion, euer knowing and remembring, that he that resisteth or withstandeth common authority, resisteth or withstandeth GOD and his ordi- Eccles. 10.

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nance, as it may bee proued by many other moe places of holy Scripture. And here let vs take heede that we vnderstand not these or such other like places (which so straitly command obedience to superiours, and so straitly punished rebellion, and disobedience to the same) to bee meant in any condition of the pretensed or coloured power of the Bishop of Rome. For truely the Scripture of GOD alloweth no such vsurped power, full of enormities, abusions, and blasphemies. But the true meaning of these and such places, bee to extoll and set forth GODS true ordinance, and the authoritie of GODS anoynted Kings, and of their officers appoynted vnder them. And concerning the vsurped power of the Bishop of Rome, which he most wrongfully challengeth, as the successor of Christ and Peter: we may easily perceiue how false, fained, and forged it is, not onely in that it hath no sufficient ground in holy Scripture, but also by the fruites and doctrine thereof. For our Sauiour Christ, and S. Peter, teacheth most earnestly and agreeably obedience to Kings, as to the chiefe and supreme rulers in this world, next vnder GOD: but the Bishop of Rome teacheth, that they that are vnder him, are free from all burdens and charges of the common wealth, and obedience toward their Prince, most clearely against Christs doctrine and S. Peters. He ought therefore rather to be called Antichrist, and the successour of the Scribes and Pharises, then Christs vicar, or S. Peters successour: seeing that not onely in this point, but also in other weighty matters of Christian religion, in matters of remission and forgiuenesse of sinnes, and of saluation, hee teacheth so directly against both S. Peter, and against our Sauiour Christ, who not onely taught obedience to Kings, but also practised obedience in
Matth. 17. their conuersation and liuing: For we reade that they both payd tribute to the king: And also we reade that the holy virgin Mary, mother to our Sauiour Christ, and Joseph, who was taken for his father, at the Emperours commandement, went to the citie of Dauid, named Bethlehem, to
Luke 2. be taxed among other, and to declare their obedience to the Magistrates, for GODS ordinances sake. And heere let vs not forget the blessed virgin Maries obedience: for although she was highly in GODS fauour, and Christs naturall mother, and was also great with childe at the same time, and so nigh her trauaile, that shee was deliuered in her iourney, yet shee gladly without any excuse or grudging (for conscience sake) did take that cold and foule winter iourney, being in the meane season so poore, that she lay in a stable, and there shee was deliuered of Christ. And according to the same, loe how S. Peter agreeth, writing by expresse words in his first Epistle: Submit your selues, and bee subiect (saith hee) vnto
1. Pet. 2. kings, as vnto the chiefe heads, and vnto rulers, as vnto them that are sent of him for the punishment of euill doers, and for the prayse of them that doe well, for so is the will of GOD. I neede not to expound these words, they be so plaine of themselues. S. Peter doth not say, Submit your selues vnto mee, as supreme head of the Church: neither sayth hee, Submit your selues from time to time to my successours in Rome: but he saith, Submit your selues vnto your King, your supreme head, and vnto those that he appointeth in authoritie vnder him, for that you shall

so

so shew your obedience, it is the will of GOD. GOD will that you be in subiection to your head and king. This is GODS ordinance, GODS commandement, and GODS holy will, that the whole body of euery Realme, and all the members and parts of the same, shall be subiect to their head, their king, and that (as S. Peter writeth) for the Lords sake: and (as S. Paul writeth) for conscience sake, and not for feare onely. Thus we learne by the word of GOD, to yeeld to our king, that is due to our king: that is, honour, obedience, payments of due tares, customes, tributes, subsidies, loue and feare. Thus wee know partly our bounden duties to common authority, now let vs learne to accomplish the same. And let vs most instantly and heartily pray to GOD, the onely authour of all authority, for all them that be in authority, according as S. Paul willeth, writing thus to Timothie in his first Epistle: I exhort therefore, that aboue all things, prayers, supplications, intercessions, and giuing of thankes be done for all men: for kings, and for all that be in authority, that wee may liue a quiet and a peaceable life, with all godlinesse and honesty: for that is good and accepted or allowable in the sight of GOD our Sauiour. Heere S. Paul maketh an earnest and an especiall exhortation, concerning giuing of thankes, and prayer for kings and rulers, saying, Aboue all things, as he might say, in any wise principally and chiefly, let prayer bee made for kings. Let vs heartily thanke GOD for his great and excellent benefit and prouidence, concerning the state of kings. Let vs pray for them, that they may haue GODS fauour and GODS protection. Let vs pray that they may euer in all things haue GOD before their eyes. Let vs pray, that they may haue wisedome, strength, iustice, clemency, & zeale to GODS glory, to GODS verity, to Christian soules, and to the common wealth. Let vs pray, that they may rightly vse their sword and authority, for the maintenance and defence of the Catholike fayth conteyned in holy Scripture, and of their good and honest subiects, for the feare and punishment of the euill and vicious people. Let vs pray, that they may most faythfully follow the Kings and Captaines in the Bible, Dauid, Ezekias, Iosias, and Moses, with such other. And let vs pray for our selues, that we may liue godly in holy and Christian conuersation: so shall wee haue GOD on our side, and then let vs not feare what man can doe against vs: so we shall liue in true obedience, both to our most mercifull King in Heauen, and to our most Christian King in Earth: so shall wee please GOD and haue the exceeding benefit, peace of conscience, rest and quietnesse heere in this world, and after this life, wee shall enioy a better life, rest, peace, and the euerlasting blisse of heauen, which hee grant vs all, that was obedient for vs all, euen to the death of the crosse, Iesus Christ: to whom with the Father and the Holy Ghost, be all honour and glory, both now and euer. Amen.

I. Pet. 2. Rom. 13. Matt. 22. Rom. 13. I. Tim. 2.

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A SERMON AGAINST whoredome and vncleanneſſe.

ALthough there want not (good Chriſtian people) great ſwarmes of vices worthy to be rebuked (vnto ſuch decay is true Godlineſſe and vertuous liuing now come:) yet aboue other vices, the outragious ſeas of adulterie (or breaking of wedlocke) whoredome, fornication and vncleanneſſe, haue not only burſt in, but alſo ouerflowed almoſt the whole world, vnto the great diſhonour of GOD, the exceeding infamie of the name of Chriſt, the notable decay of true Religion, and the vtter deſtruction of the publike wealth, and that ſo abundantly, that through the cuſtomable vſe thereof, this vice is growne into ſuch an height, that in a manner among many, it is counted no ſinne at all, but rather a paſtime, a dalliance, and but a touch of youth: not rebuked, but winked at: not puniſhed, but laughed at. Wherefore it is neceſſary at this preſent, to intreat of the ſinne of whoredome and fornication, declaring vnto you the greatneſſe of this ſinne, and how odious, hateſull, and abominable it is, and hath alway beene reputed before GOD and all good men, and how grieuouſly it hath beene puniſhed both by the law of GOD, and the lawes of diuers Princes. Againe, to ſhew you certaine remedies, whereby yee may (through the grace of GOD) eſchew this moſt deteſtable ſin of whoredome and fornication, and lead your liues in all honeſty and cleanneſſe, and that yee may perceiue that fornication and whoredome are (in the ſight of GOD) moſt abominable ſinnes, yee ſhall call to remembrance this commandement of GOD, Thou ſhalt not commit adultery: by the which word, adultery, although it bee properly vnderſtood of the vnlawfull commixtion or ioyning together of a married man with any woman beſide his wife, or of a wife with any man beſide her huſband: yet thereby is ſignified alſo all vnlawfull vſe of thoſe parts, which bee ordeyned for generation. And this one commandement (forbidding adultery) doeth ſufficiently paint and ſet out before our eyes the greatneſſe of this ſinne of whoredome, and manifeſtly declareth how greatly it ought to be abhorred of all honeſt and faythfull perſons. And that none of vs all ſhall thinke himſelfe excepted from this commandement, whether wee bee old or yong, married, or vnmarried, man or woman, heare what GOD the

Father

Exod 20.

Father sayth by his most excellent Prophet Moses: There shall bee no Deut. 23.
whore among the daughters of Israel, nor no whoremonger among the sonnes of Israel.

Heere is whoredome, fornication, and all other vncleannesse forbidden to all kindes of people, all degrees, and all ages without exception. And that wee shall not doubt, but that this precept or commandement pertaineth to vs indeede, heare what Christ (the perfect teacher of all trueth) sayth in the new Testament, Yee haue heard (sayth Christ) that it was Matth. 5.
sayd to them of olde time, Thou shalt not commit adulterie: but I say vnto you, Whosoeuer seeth a woman, to haue his lust of her, hath committed adultery with her already in his heart. Heare our Sauiour Christ doeth not onely confirme and stablish the law against adulterie, giuen in the olde Testament of GOD the Father by his seruant Moses, and make it of full strength, continually to remaine among the professours of his Name in the new law: but hee also (condemning the grosse interpretation of the Scribes and Pharisees, which taught that the foresaid commandement onely required to abstaine from the outward adulterie, and not from the filthie desires and vnpure lustes,) teacheth vs an exact and full perfection of puritie and cleannesse of life, both to keepe our bodies vndefiled, and our hearts pure and free from all euill thoughts, carnall desires, and fleshly consentes. How can we then be free from this commandement, where so great charge is layd vpon vs? May a seruant doe what hee will in any thing, hauing commandement of his master to the contrary? Is not Christ our Master? Are not wee his seruants? How then may wee neglect our Masters will and pleasure, and follow our owne will and phantasie? Yee are my friendes (sayth Christ) if you keepe those things that I command you. Iohn 15.

Now hath Christ our Master commanded vs that wee should forsake all vncleannesse and filthinesse both in body and spirit: this therefore must wee doe, if wee looke to please GOD. In the Gospel of Saint Matthew wee reade, that the Scribes and Pharisees were grieuously offended with Christ, because his disciples did not keepe the traditions of Matt 15.
the forefathers, for they washed not their handes when they went to dinner or supper: And among other things, Christ answered and said, Heare and vnderstand; Not that thing which entreth into the mouth defileth the Matth. 15.
man, but that which commeth out of the mouth defileth the man. For those things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceede euill thoughts, murders, breaking of wedlocke, whoredome, thefts, false witnesse, blasphemies: these are the things which defile a man. Here may we see, that not onely murder, theft, false witnesse, and blasphemie, defile men, but also euill thoughts, breaking of wedlocke, fornication, and whoredome. Who is now of so little witte, that hee will esteeme whoredome and fornication to bee things of small importance, and of no waight be- Marke 7.
fore GOD? Christ (who is the trueth, and can not lie) saith that euill thoughtes, breaking of wedlocke, whoredome, and fornication defile a Titus 1.
man, that is to say, corrupt both the body and soule of man, and make them

them, of the temples of the holy Ghost, the filthie dunghill, or dungeon of all vncleane spirits, of the house of GOD, the dwelling place of Satan.

Iohn 8. Againe in the Gospel of Saint Iohn, when the woman taken in adulterie, was brought vnto Christ, said not hee vnto her, Goe thy way, and sinne no more? Doth not he here call whoredome sinne? And what is the reward of sinne, but euerlasting death? If whoredome be sinne, then it is not lawfull for vs to commit it. For Saint Iohn sayth, He that committeth sinne is of the deuill. And our Sauiour saith, Euery one that committeth sinne, is the seruant of sinne. If whoredome had not beene sinne, Surely Saint Iohn Baptist would neuer haue rebuked king Herod for taking his brothers wife, but he told him plainely, that it was not lawfull for him to take his brothers wife. Hee winked not at the whoredome of Herod, although hee were a king of power, but boldly reproued him for his wicked and abominable liuing, although for the same hee lost his head. But he would rather suffer death (then see GOD so dishonoured, by the breaking of his holy precept and commandement) then to suffer whoredome to be vnrebuked, euen in a king. If whoredome had beene but a pastime, a dalliance, & not to be passed off, (as many count it now a dayes) truely Iohn had beene more then twise mad, if hee would haue had the displeasure of a king, if hee would haue beene cast in prison, and lost his head for a trifle. But Iohn knew right well how filthy, and stinking, and abominable the sinne of whoredome is in the sight of GOD, therefore would not hee leaue it vnrebuked, no not in a king. If whoredome bee not lawfull in a king, neither is it lawfull in a subiect. If whoredome bee not lawfull in a publique or common officer, neither is it lawfull in a priuate person. If it bee not lawfull neither in king, nor subiect, neither in common officer, nor priuate person, truely then it is lawfull in no man nor woman, of whatsoeuer degree or age they be. Furthermore in the Actes of the Apostles wee reade that when the Apostles & Elders with the whole Congregation, were gathered together to pacifie the hearts of the faithfull dwelling at Antioch, (which were disquieted through the false doctrine of certaine Iewish preachers) they sent word to the brethren, that it seemed good to the holy Ghost, and to them, to charge them with no more then with necessary things: among other, they willed them to abstaine from idolatry and fornication, from which (said they) if ye keepe your selues, ye shall do well. Note heere, how these holy and blessed Fathers of Christs Church, would charge the congregation with no moe things then were necessary. Mark also how among those things, from the which they commanded the brethren of Antioch to abstaine, fornication and whoredome is numbred. It is therefore necessary, by the determination and consent of the holy Ghost, and the Apostles and Elders, with the whole Congregation, that as from idolatrie and superstition, so likewise we must abstaine from fornication and whoredome. It is necessary vnto saluation to abstaine from idolatrie: So is it to abstaine from whoredome. Is there any nigher way to leade vnto damnation, then to be an idolater? No. Euen so, neither is

Marke 6.

Actes 15.

there

there any neerer way to damnation, then to be a fornicator and a whoremonger. Now where are thoſe people, which ſo lightly eſteeme breaking of wedlocke, whoredome, fornication and adulterie. It is neceſſarie, ſaith the holy Ghoſt, the bleſſed Apoſtles, the Elders, with the whole Congregation of Chriſt, it is neceſſary to ſaluation (ſay they) to abſtaine from whoredome. If it be neceſſary vnto ſaluation, then woe be to them which neglecting their ſaluation, giue their minds to ſo filthy and ſtinking ſinne, to ſo wicked vice, and to ſuch deteſtable abomination.

The ſecond part of the Sermon againſt *Adulterie.*

YOu haue beene taught in the firſt part of this Sermon againſt Adulterie, how that vice at this day raigneth moſt aboue all other vices, and what is meant by this word (Adulterie) and how holy Scripture diſſwadeth or diſcounſaileth from doing that filthy ſinne, and finally what corruption commeth to mans ſoule through the ſinne of Adultery. Now to proceed further, let vs heare what the bleſſed Apoſtle Saint Paul ſayth to this matter, writing to the Romanes hee hath theſe words. Let vs caſt away the workes of darkeneſſe, and put on the armour of light. Let vs walke honeſtly as it were in the day time, not in eating and drinking, neither in chambering and wantonneſſe, neither in ſtrife and enuying, but put yee on the Lord Ieſus Chriſt, and make not prouiſion for the fleſh to fulfill the luſts of it. Here the holy Apoſtle exhorteth vs to caſt away the workes of darkeneſſe, which (among other) he calleth gluttonous eating, drinking, chambering, and wantonneſſe, which are all miniſters vnto that vice, and preparations to induce and bring in the filthy ſinne of the fleſh. Hee calleth them the deedes and workes of darkeneſſe, not onely becauſe they are cuſtomably in darkeneſſe, or in the night time (for euery one that doeth euill, hateth the light, neither commeth hee to the light, leſt his workes ſhould bee reproued) but that they lead the right way vnto that vtter darkeneſſe, where weeping and gnaſhing of teeth ſhall be. And hee ſaith in an other place of the ſame Epiſtle, They that are in the fleſh, cannot pleaſe GOD: We are detters, not to the fleſh, that we ſhould liue after the fleſh, for if yee liue after the fleſh, ye ſhall die. Againe hee ſaith, Flee from whoredome, for euery ſinne that a man committeth, is without his body: but whoſoeuer committeth whoredome, ſinneth againſt his owne body. Doe ye not know, that your members are the Temple of the holy Ghoſt which is in you, whom alſo ye haue of GOD, and yee are not your owne? For yee are dearely bought: glorifie God in your bodies, &c. And a little before he ſaith, Doe yee not know that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of

Rom. 13.

Iohn 3. Mat. 25.

Rom. 8.

1. Cor. 6.

of a whore? GOD forbid. Doe ye not know, that he which cleaueth to a whore, is made one body with her? There shall be two in one flesh (saith he) but he that cleaueth to the Lord, is one spirit. What godly words doeth the blessed Apostle Saint Paul bring forth here, to dissuade and discounsell vs from whoredome and all vncleannes? Your members (saith he) are the Temple of the holy Ghost, which whosoeuer doeth defile, GOD will destroy him, as saith Saint Paul. If we be the Temple of the holy Ghost, how vnfitting then is it, to driue that holy Spirit from vs through whoredome, and in his place to set the wicked spirits of vncleannesse and fornication, and to be ioyned, and doe seruice to them?

1. Pet. 1. Ye are dearely bought (saith he) therefore glorifie GOD in your bodies. Christ that innocent Lambe of GOD, hath bought vs from the seruitude of the deuil, not with corruptible gold & siluer, but with his most precious and deare heart blood. To what intent? That we should fall againe into

Esai. 38. Luke 1. our old vncleannesse and abominable liuing? Nay verily: but that wee should serue him all the dayes of our life, in holinesse and righteousnesse, that we should glorifie him in our bodies, by puritie and cleannesse of life. He declareth also that our bodies are the members of Christ: How vnseemely a thing is it then to cease to be incorporate or imbodyed and made one with Christ, and through whoredome to bee enioyned and made all one with a whore? What greater dishonour or iniury can wee doe to Christ, then to take away from him the members of his body, and to ioyne them to whores, deuils, and wicked spirits? And what more dishonour can we doe to our selues, then through vncleannesse, to loose so excellent a dignitie and freedome, and to become bondslaues, and miserable captiues to the spirits of darkenesse? Let vs therefore consider, first the glorie of Christ, then our estate, our dignitie, and freedome, wherein GOD hath set vs, by giuing vs his holy Spirit, and let vs valiantly defend the same against Satan, and al his craftie assaults, that Christ may be honoured, and that we loose not our libertie or freedome, but still remaine in one Spirit with him.

Eph. 5. Moreouer, in his Epistle to the Ephesians, the blessed Apostle willeth vs to be so pure and free from adultery, fornication, and all vncleannesse, that we not once name them among vs (as it becommeth Saints) nor filthinesse, nor foolish talking, nor iesting, which are not comely, but rather giuing of thankes: for this yee know (sayth hee) that no whoremonger, neither vncleane person, or couetous person (which is an idolater)

1. Cor. 6. hath any inheritance in the kingdome of Christ and of GOD. And that we should remember to be holy, pure, and free from all vncleannesse, the holy Apostle calleth vs Saints, because we are sanctified and made holy by the bloud of Christ, through the holy ghost.

Now if we be Saints, what haue wee to doe with the maners of the

1. Pet. 1. Heathen? Saint Peter sayth, as he which called you is holy, euen so bee

Leuit. 19. ye holy also in your conuersation, because it is written, Be ye holy, for I am holy. Hitherto haue we heard how grieuous a sinne fornication and whoredome is, and how greatly GOD doeth abhorre it throughout the whole Scripture: How can it any otherwise be then a sin of most abo-

mination,

mination, seeing it may not once be named among the Christians, much lesse it may in any point be committed. And surely if wee would weigh the greatnesse of this sinne, and consider it in the right kinde, wee should finde the sinne of whoredome, to be that most filthy lake, foule puddle, and stinking sinke, whereunto all kindes of sinnes and euils flow, where also they haue their resting place and abiding.

For hath not the adulterer a pride in his whoredome? As the Wise man sayth, They are glad when they haue done euill, and reioyce in things that are starke naught. Is not the adulterer also idle, and delighteth in no godly exercise, but only in that his most filthy and beastly pleasure? Is not his minde plucke, and vtterly drawen away from all vertuous studies, and fruitfull labours, and onely giuen to carnall and fleshly imagination? Doeth not the whoremonger giue his minde to gluttonie, that he may be the more apt to serue his lusts and carnall pleasures? Doeth not the adulterer giue his minde to couetousnesse, and to polling and pilling of other, that hee may bee the more able to maintaine his harlots and whores, and to continue in his filthy and vnlawfull loue? Swelleth hee not also with enuy against other, fearing that his pray should bee allured and taken away from him? Againe is hee not prefull, and replenished with wrath and displeasure, euen against his best beloued, if at any time his beastly and deuilish request bee letted? What sinne, or kind of sinne is it that is not ioyned with fornication and whoredome? It is a monster of many heads: it receiueth all kindes of vices, and refuseth all kindes of vertues. If one seuerall sinne bringeth damnation, what is to bee thought of that sinne, which is accompanied with all euils, and hath waiting on it whatsoeuer is hatefull to GOD, damnable to man, and pleasant to Satan.

Great is the damnation that hangeth ouer the heades of fornicators and adulterers. What shall I speake of other incommodities, which issue and flowe out of this stinking puddle of whoredome? is not that treasure, which before all other is most regarded of honest persons, the good fame and name of man and woman, lost through whoredome? What patrimony or liuelode, what substance, what goods, what riches doth whoredome shortly consume and bring to nought? What valiantnesse and strength is many times made weake, and destroyed with whoredome? What wit is so fine, that is not besotted and defaced through whoredome? What beauty (although it were neuer so excellent,) is not disfigured through whoredome? Is not whoredome an enemie to the pleasant floure of youth, & bringeth it not gray haires and old age before the time? What gift of nature (although it were neuer so precious) is not corrupted with whoredome? Com not many foule and most loathsome diseases of whoredome? From whence come so many bastardes and misbegotten children, to the high displeasure of GOD, and dishonour of holy wedlocke, but of whoredome? How many consume all their substance and goods, and at the last fall into such extreme pouerty, that afterward they steale, and so are hanged, through whoredome? What contention and manslaughter commeth of whoredome? How many maidens

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dens be defloured, how many wiues corrupted, how many widowes defiled through whoredome? How much is the publique and common weale impouerished, and troubled through whoredome? How much is GODS word contemned and depraued through whoredome & whoremongers? Of this vice commeth a great part of the diuorces which (now adayes) be so commonly accustomed and vsed by mens priuate authority, to the great displeasure of GOD, and the breach of the most holy knotte and bond of matrimonie. For when this most detestable sinne is once crept into the breast of the adulterer, so that hee is intangled with vnlawfull and vnchast loue, streightwayes his true and lawfull wife is despised, her presence is abhorred, her company stinketh, and is loathsome, whatsoeuer shee doeth is dispraised: there is no quietnesse in the house, so long as shee is in sight: therefore to make short worke, shee must away, for her husband canne brooke her no longer. Thus through whoredome, is the honest and harmelesse wife put away, and an harlot receiued in her steed: and in like sort, it happeneth many times in the wife towards her husband. O abomination! Christ our Sauiour, very GOD and man, comming to restore the Law of his heauenly Father, vnto the right sense, vnderstanding, and meaning (among other things) reformed the abuse of this Law of GOD. For where as the Iewes vsed a long sufferance, by custome, to put away their wiues, at their pleasure, for euery cause, Christ correcting that euill custome, did teach, that if any man put away his wife, and marieth another, for any cause, except onely for adultery, (which then was death by the law) hee was an adulterer, and forced also his wife so diuorced, to commit adultery, if shee were ioyned to any other man, and the man also so ioyned with her, to committe adultery. Matth. 19.

In what case then are these adulterers, which for the loue of an whore put away their true and lawfull wife, against all law, right, reason and conscience? O how damnable is the estate wherein they stand! Swift destruction shall fall on them, if they repent not, and amend not: For GOD will not suffer holy wedlock thus to bee dishonoured, hated and despised. Hee will once punish this fleshly and licentious maner of liuing, and cause that this holy ordinance shall bee had in reuerence and honour. For surely wedlocke (as the Apostle sayth) is honourable among among all men, and the bedde vndefiled: But whoremongers and fornicators God will iudge, that is to say, punish and condemne. But to what purpose is this labour taken, to describe and set foorth the greatnesse of the sinne of whoredome, and the discommodities that issue & flowe out of it, seeing that breath and tongue shall sooner faile any man, then hee shall or may bee able to set it out according to the abomination and heinousnesse thereof? Notwithstanding this is spoken to the intent that all men should flee whoredome, and liue in the feare of GOD: GOD grant that it may not be spoken in vaine. Heb. 3.

The

¶ The third part of the Sermon againſt *Adulterie.*

IN the ſecond part of this Sermon againſt adultery that was laſt read, you haue learned how earneſtly the Scripture warneth vs to auoyde the ſinne of adulterie, and to imbrace cleanneſſe of life: and that through adultery, we fall into all kindes of ſinne, and are made bond-ſlaues to the deuill: through cleanneſſe of life wee are made members of Chriſt: and finally, how farre adultery bringeth a man from all goodneſſe, and driueth him headlong into all vices, miſchiefe, and miſery. Now will I declare vnto you in order, with what grieuous puniſhments GOD in times paſt plagued adultery, and how certaine worldly Princes alſo did puniſh it, that yee may perceiue that whoredome and fornication bee ſinnes no leſſe deteſtable in the ſight of GOD, to all good men, then I haue hitherto vttered. In the firſt booke of Moſes, wee reade that when mankind beganne to bee multiplied vpon the earth, the men and women gaue their mindes ſo greatly to fleſhly delight, and filthie pleaſure, that they liued without all feare of GOD. GOD ſeeing this their beaſtly and abominable liuing and perceiuing that they amended not, but rather increaſed dayly more and more in their ſinfull and vncleane manners, repented that euer hee had made man: and to ſhew how greatly hee abhorreth adultery, whordome, fornication, and all vncleanneſſe, he made all the fountaines of the deepe earth to burſt out, and the ſluces of heauen to bee opened, ſo that the raine came downe vpon the earth by the ſpace of fourty dayes and fourty nights, and by this meanes deſtroyed the whole world, and all mankinde, eight perſons onely excepted, that is to ſay, Noe the preacher of righteouſneſſe, (as S. Peter calleth him) and his wife, his three ſonnes and their wiues. O what a grieuous plague did GOD caſt here vpon all liuing creatures for the ſin of whoredom! For the which GOD, tooke vengeance, not onely of man, but of all beaſtes, foules, and all liuing creatures. Manſlaughter was committed before, yet was not the world deſtroyed for that: but for whoredome all the world (few onely except) was ouerflowed with waters, and ſo periſhed. An example worthy to be remembred, that ye may learne to feare GOD. Gen. 4.

We reade againe, that for the filthy ſinne of vncleanneſſe, Sodome and Gomorrhe, and the other Cities nigh vnto them, were deſtroyed by fire and brimſtone from heauen, ſo that there was neither man, woman, childe, nor beaſt, nor yet any thing that grew vpon the earth there left vndeſtroyed. Whoſe heart trembleth not at the hearing of this hiſtorie? Who is ſo drowned in whoredome and vncleanneſſe, that will not now for euer after leaue this abominable liuing, ſeeing that GOD ſo grieuouſ- Gen. 19.

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ly punisheth vncleannesse, to raine fire and brimstone from heauen, to destroy whole Cities, to kill man, woman, and childe, and all other liuing creatures there abiding, to consume with fire all that euer grew? What can be more manifest tokens of GOD'S wrath and vengeance against vncleannesse and impuritie of life? Marke this history (good people) and feare the vengeance of GOD. Doe you not reade also, that GOD did Gen.12. smite Pharao and his house with great plagues, because that he vngodly Gen.20. desired Sara the wife of Abraham? Likewise reade wee of Abimelech king of Gerar, although he touched her not by carnall knowledge. These plagues and punishments did GOD cast on vpon filthy and vncleane persons, before the Law was giuen (the law of nature onely reigning in the hearts of men) to declare how great loue hee had to Matrimony and wedlocke, and againe, how much he abhorred adulterie, fornication, and all vncleannesse. And when the Law that forbade whoredome was gi- Leuit.21. uen by Moses to the Iewes, did not GOD command that the breakers thereof should be put to death? The wordes of the law be these: Who so committeth adultery with any mans wife, shall die the death, both the man and the woman, because he hath broken wedlocke with his neighbours wife. In the Law also it was commanded, that a damosell and a man taken together in whoredome should bee both stoned to death. In Num.25. another place we also reade, that GOD commanded Moses to take all the head Rulers, and Princes of the people, and to hang them vpon gibbets openly, that euery man might see them, because they either committed, or did not punish whoredome. Againe, did not GOD send such a plague among the people for fornication, and vncleannesse, that they dyed in one day three and twenty thousand? I passe ouer for lacke of time many other histories of the holy Bible, which declare the grieuous vengeance, and heauy displeasure of GOD against whoremongers and adulterers. Certes this extreme punishment appointed of GOD, sheweth euidently how greatly GOD hateth whoredome. And let vs not doubt, but that GOD at this present abhorreth all maner of vncleannesse, no lesse then he did in the olde law, and will vndoubtedly punish it, both in Psal.5. this world, and in the world to come. For he is a GOD that can abide no wickednesse: therefore ought it to bee eschewed of all that tender the glory of GOD, and the saluation of their owne soules.

1.Cor.10. Saint Paul saith, All these things are written for our example, and to teach vs the feare of GOD, and the obedience to his holy Law. For if GOD spared not the naturall branches, neither will hee spare vs that be but grafts, if we commit like offence. If GOD destroyed many thousands of people, many cities, yea the whole, world for whoredome, let vs not flatter our selues, and thinke we shall escape free, and without punishment. For hee hath promised in his holy Law, to sende most grieuous plagues vpon them that transgresse, or breake his holy commandements. Thus haue we heard, how GOD punisheth the sinne of adultery: let vs now heare certaine lawes, which the Ciuill Magistrates deuised in their countreyes, for the punishment thereof, that wee may learne how vncleannesse hath euer beene detested in all well ordered cities and common-

wealths,

wealths, and among all honeſt perſons. The law among the Lepreians was this, that when any were taken in adultery, they were bound and caried three dayes thorow the Citie, and afterward as long as they liued, were they deſpiſed, and with ſhame and confuſion counted as perſons voyde of all honeſtie. Among the Locrenſians the adulterers haue both their eyes thruſt out. The Romanes in times paſt, puniſhed whoredome, ſometime by fire, ſometime by ſword. If any man among the Egyptians had bene taken in adultery, the law was, that he ſhould openly in the preſence of all the people be ſcourged naked with whippes, vnto the number of a thouſand ſtripes, the woman that was taken with him, had her noſe cut off, whereby ſhee was knowen euer after, to be a whore, and therefore to be abhorred of all men. Among the Arabians, they that were taken in adultery, had their heads ſtriken from their bodyes. The Athenians puniſhed whoredome by death in like maner. So likewiſe, did the barbarous Tartarians. Among the Turkes euen at this day, they that be taken in adultery, both man and woman are ſtoned ſtraightway to death, without mercy. Thus we ſee what godly actes were deuiſed in times paſt of the high powers, for the putting away of whoredome, and for the mainteining of holy Matrimony, or wedlocke, and pure conuerſation. And the authours of theſe actes were no Chriſtians, but the Heathen: yet were they ſo inflamed with the loue of honeſtie and pureneſſe of life, that for the maintenance and conſeruation or keeping vp of that, they made godly Statutes, ſuffering neither fornication or adultery to reigne in their Realmes vnpuniſhed. Chriſt ſayd to the people, The Nineuites ſhall riſe at the iudgement with this Nation (meaning the vnfaithfull Iewes) and ſhall condemne them: for they repented at the preaching of Ionas, but behold (ſaith he) a greater then Ionas is heere, (meaning himſelfe) and yet they repent not. Shall not (thinke you) likewiſe the Locrenſians, Arabians, Athenians, with ſuch other, riſe vp in the iudgement, and condemne vs, for as much as they ceaſed from the whoredome at the commandement of man, and wee haue the Law, and manifeſt precepts and commandements of GOD, and yet forſake wee not our filthy conuerſation? truely, truely, it ſhalbe eaſier at the day of iudgement, to theſe Heathen, then to vs, except we repent and amend. For though death of body ſeemeth to vs a grieuous puniſhment in this world for whoredome: yet is that paine nothing in compariſon of the grieuous torments which adulterers, fornicators, and all vncleane perſons ſhall ſuffer after this life. For all ſuch ſhall be excluded and ſhut out of the Kingdome of heauen, as S. Paul ſaith, Bee not deceiued, for neither whoremongers, nor worſhippers of Images, nor adulterers, nor effeminate perſons, nor Sodomites, nor theeues, nor couetous perſons, nor drunkards, nor curſed ſpeakers, nor pillers, ſhall inherite the Kingdome of GOD. And S. Iohn in his Reuelation ſaith, That whoremongers ſhall haue their part with murderers, ſorcerers, enchaunters, lyers, idolaters, and ſuch other, in the lake which burneth with fire and brimſtone, which is the ſecond death. The puniſhment of the body, although it be death, hath an ende: but the puniſhment of the ſoule, which S. Iohn calleth the ſecond death, is euerla-

Lawes deuiſed for the puniſhment of whoredome.

Matth. 12.

1. Cor. 6. Galat. 5. Epheſ. 5. Apoc. 20.

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sting, there shall be fire and brimstone, there shalbe weeping and gnashing of teeth, the worme that there shall gnaw the conscience of the damned, shall neuer die. O whose heart distilleth not euen drops of blood, to heare and consider these things? If wee tremble and shake at the hearing and naming of these paines, oh what shall they doe that shall feele them, that shall suffer them, yea, and euer shall suffer, worlds without end: GOD haue mercy vpon vs. Who is now so drowned in sinne, and past all godlinesse, that he will set more by filthy and stinking pleasure, (which soone passeth away) then by the losse of euerlasting glory? Againe, who will so giue himselfe to the lustes of the flesh, that hee feareth nothing at all the paine of hell fire? But let vs heare how wee may eschew the sinne of whoredome, and adultery, that wee may walke in the feare of GOD, and bee free from those most grieuous and intolerable torments, which abide all vncleane persons. Now to auoide fornication, adultery, and all vncleannesse, let vs prouide that aboue all things, we may keepe our heartes pure and cleane, from all euill thoughtes and carnall lustes: for if that bee once infected and corrupt, wee fall headlong into all kinde of vngodlinesse. This shall wee easily doe, if when wee feele inwardly, that Satan our olde enemie tempteth vs vnto whoredome, we by no meanes consent to his craftie suggestions, but valiantly resist and withstand him by strong faith in the word of GOD, alleadging against him alwayes in our heart, this commandement of GOD: Scriptum est, non mœchaberis. It is written, Thou shalt not commit whoredome. It shall bee good also for vs, euer to liue in the feare of GOD, and to set before our eyes the grieuous threatnings of GOD against all vngodly sinners, and to consider in our minde, how filthy, beastly, and short that pleasure is, whereunto Satan continuallie stirreth and mooueth vs: And againe, how the paine appointed for that sinne is intolerable and euerlasting. Moreouer, to vse a temperance and sobrietie in eating and drinking, to eschew vncleane communication, to auoide all filthie company, to flee idlenesse, to delight in reading the holy Scriptures, to watch in godly prayers and vertuous meditation, and at all times, to exercise some godly trauailes, shall help greatlie vnto the eschewing of whoredome.

Matth. 13. Marke 9.

Remedies whereby to auoide fornication and adultery.

And heere are all degrees to bee monished, whether they be married or vnmarried, to loue chastitie and cleannesse of life. For the married are bound by the law of GOD so purely to loue one another, that neither of them seeke any strange loue. The man must onely cleaue to his wife, and the wife againe onely to her husband: they must so delight one in anothers company, that none of them couet any other. And as they are bound thus to liue together in all godlinesse and honesty, so likewise it is their duty, vertuously to bring vp their children, and prouide, that they fall not into Satans snare, nor into any vncleannesse, but that they come pure and honest vnto holy wedlocke, when time requireth. So likewise ought all masters, and rulers to prouide that no whoredome, nor any point of vncleannesse be vsed among their seruants. And againe, they that are single, and feele in themselues that they cannot liue without

out the company of a woman, let them get wiues of their owne, and so liue godly together: For it is better to marry then to burne. 1.Cor.7.

And to auoyde fornication, saith the Apostle, let euery man haue his owne wife, and euery woman her owne husband. Finally, all such as feele in themselues a sufficiencie and habilitie (through the working of GODS Spirit) to leade a sole and continent life, let them prayse GOD for his gift, and seeke all meanes possible to maintaine the same: as by reading of holy Scriptures, by godly meditations, by continuall prayers, and such other vertuous exercises. If we all on this wise will endeauour our selues to eschew fornication, adultery, and all vnclean-nes, and lead our liues in all godlinesse and honestie, seruing GOD with a pure and cleane heart, and glorifying him in our bodyes by the leading an innocent and harmelesse life, we may be sure to be in the number of those, of whom our Sauiour Christ speaketh in the Gospel on this maner, Matth.5. Blessed are the pure in heart, for they shall see GOD: to whom alone be all glory, honour, rule, and power, worldes without end. Amen.

A SERMON AGAINST
Contention and Brawling.

THis day (good Christian people) shall bee declared vnto you, the vnprofitable-nesse and shamefull vnhonestie of contention, strife, and debate, to the intent, that when you shall see as it were in a table painted before your eyes, the euillfauouredneſſe and deformitie of this most detestable vice, your stomaches may bee mooued to rise against it, and to detest and abhorre that sinne, which is so much to be hated, and pernicious, and hurtfull to all men. But among all kindes of Contention, none is more hurtfull then is Contention in matters of Religion. Eschew (saith Saint Paul) foolish and vnlearned questions, knowing that they breed strife. It be-commeth not the seruant of GOD to fight, or striue, but to bee meeke toward all men. This Contention and strife was in Saint Pauls time among the Corinthians, and is at this time among vs English men. For too many there bee which vpon the Ale-benches or other places, delight to set forth certaine questions, not so much pertaining to edification, as 1.Tim.1. 2.Tim.2.

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to vaine-glorie, and shewing foorth of their cunning, and so vnsoberly to reason and dispute, that when neither part will giue place to other, they fall to chiding and contention, and sometime from hot-words, to further inconuenience. Saint Paul could not abide to heare among the Corinthians, these words of discord or dissention, I holde of Paul, I of Cephas, and I of Apollo: What would hee then say, if hee heard these words of Contention (which be now almost in euery mans mouth?) Hee is a Pharisee, he is a Gospeller, he is of the new sort, he is of the olde faith, he is a new broched brother, he is a good Catholike Father, hee is a Papist, he is an Heretike. O how the Church is diuided? Oh how the cities be cut and mangled? O how the coat of Christ, that was without seame, is all to rent and torne? O body mysticall of Christ, where is that holy and happy vnitie, out of the which whosoeuer is, he is not in Christ? If one member be pulled from another, where is the body? If the bodie be drawen from the head, where is the life of the bodie? Wee cannot be ioyned to Christ our head, except we be glued with concord and charitie one to another. For hee that is not of this vnitie, is not of the Church of Christ, which is a congregation or vnitie together, and not a diuision. Saint Paul saith, That as long as emulation or enuying, contention, and factions or sects be among vs, we be carnall, and walke according to the fleshly man. And Saint Iames saith, If yee haue bitter emulation or enuying, and contention in your hearts, glorie not of it: for where as contention is, there is vnstedfastnesse, and all euill deeds. And why doe we not heare Saint Paul, which prayeth vs, where as hee might command vs, saying, I beseech you in the Name of our Lord Iesus Christ, that you will speake all one thing, and that there be no dissention among you, but that you will be one whole bodie, of one mind, and of one opinion in the truth. If his desire be reasonable and honest, why doe we not grant it? if his request be for our profit, why doe we refuse it? And if we list not to heare his petition of prayer, yet let vs heare his exhortation, where he saith, I exhort you that you walke as it becommeth the vocation in which you be called, with all submission and meekenesse, with lenitie and softnesse of minde, bearing one another by charitie, studying to keepe the vnitie of the spirit by the bond of peace: For there is one Bodie, one Spirit, one Faith, one Baptisme. There is (saith he) but one Bodie, of the which he can be no liuely member, that is at variance with the other members. There is one Spirit, which ioyneth and knitteth all things in one. And how can this one Spirit raine in vs, when we among our selues be diuided? There is but one Faith, and how can we then say, He is of the old Faith, and he is of the new Faith? There is but one Baptisme, and then shall not all they which be Baptized be one? Contention causeth diuision, wherefore it ought not to be among Christians, whom one Faith and Baptisme ioyneth in an vnitie. But if wee contemne Saint Pauls request and exhortation, yet at the least let vs regard his earnest entreating, in the which hee doeth very earnestly charge vs, and (as I may so speake) coniure vs in this forme and manner, If there be any consolation in Christ, if there be any comfort of loue, if you haue

1. Cor. 3.

1. Cor. 3.

Iam. 3.

1. Cor. 1.

Ephes. 4.

Philip. 2.

any

any fellowship of the Spirit, if you haue any bowels of pittie and compassion, fulfill my ioy, being all like affected, hauing one charitie, being of one mind, of one opinion, that nothing be done by contention, or vaine glorie. Who is he that hath any bowels of pittie, that will not be moued with these wordes so pithie? whose heart is so stonie, that the sword of these words (which be more sharpe then any two edged sword) may not cut and breake asunder? wherefore let vs endeauour our selues to fulfill Saint Pauls ioy here in this place, which shall be at length to our great ioy in another place. Let vs so read the Scripture, that by reading thereof, wee may be made the better liuers, rather then the more contentious disputers. If any thing be necessary to be taught, reasoned, or disputed, let vs doe it with all meekenesse, softnesse, and lenitie. If any thing shall chance to be spoken vncomely, let one beare anothers frailtie. He that is faultie, let him rather amend, then defend that which hee hath spoken amisse, lest hee fall by contention from a foolish errour into an obstinate Heresie. For it is better to giue place meekely, then to win the victorie with the breach of charitie, which chanceth when euery man will defend his opinion obstinately. If wee be the Christian men, why doe we not follow Christ, which saith, Learne of mee, for I am meeke and lowly in heart? A Disciple must learne the lesson of his Schoolemaster, and a seruant must obey the commandement of his Master. Hee that is wise and learned, (saith Saint Iames) let him shew his goodnesse by his good conuersation, and soberneſſe of his wisedome. For where there is enuie and contention, that wisedome commeth not from GOD, but is worldly wisedome, mans wisedome and deuilish wisedome. For the wisdome that commeth from aboue from the spirit of GOD, is chaste and pure, corrupted with no euill affections: it is quiet, meeke, and peaceable, abhorring all desire of contention: it is tractable, obedient, not grudging to learne, and to giue place to them that teach better for the reformation. For there shall neuer bee an end of striuing and contention, if we contend who in contention shall be master, and haue the ouer hand: if wee shall heape errour vpon errour, if wee continue to defend that obstinately, which was spoken vnaduisedly. For trueth it is, that stifnesse in maintaining an opinion, breedeth contention, brawling, and chiding, which is a vice among all other most pernicious and pestilent to common peace and quietnesse. And it standeth betwixt two persons and parties (for no man commonly doth chide with himselfe) so it comprehendeth two most detestable vices: the one is picking of quarrelles, with sharpe and contentious words: the other standeth in froward answering, and multiplying euill wordes againe. The first is so abominable, that Saint Paul saith, if any that is called a brother, be a worshipper of idoles, a brawler, a picker of quarrels, a theefe, or an extortioner, with him that is such a man, see that yee eate not. Now here consider that Saint Paul numbreth a scoulder, a brawler, or a picker of quarrelles, among theeues and idolaters, and many times there commeth lesse hurt of a theefe, then of a railing tongue: for the one taketh away a mans good name, the other taketh but his riches, which is of much lesse value and

How wee should read the Scripture.

Matth. 11.

Iames 3.

1. Cor. 5.

Against quarrell picking.

estimation

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eſtimation then is his good name. And a theefe hurteth but him from whom hee ſtealeth: but hee that hath an euill tongue, troubleth all the towne, where hee dwelleth, and ſometime the whole countrey. And a rayling tongue is a peſtilence ſo full of contagiouſneſſe, that Saint Paul
1. Cor. 5. willeth Chriſtian men to forbeare the company of ſuch, and neither to eate nor drinke with them. And whereas hee will not that a Chriſtian woman ſhould forſake her husband, although he be an Infidell, or that a Chriſtian ſeruant ſhould depart from his Maſter, which is an Infidell and Heathen, and ſo ſuffer a Chriſtian man to keepe company with an Infidell: yet he forbiddeth vs to eate or drinke with a ſcoulder, or quarrel-picker. And alſo in the firſt Chapter to the Corinthians, hee ſaith thus,
1. Cor. 6. Be not deceiued, for neither fornicators, neither worſhippers of Idols, neither theeues, nor drunkards, nor curſed ſpeakers ſhall dwell in the kingdome of heauen. It muſt needs be a great fault, that doth moue and cauſe the father to diſherite his naturall ſonne. And how can it otherwiſe be, but that this curſed ſpeaking muſt needs be a moſt damnable ſin, the which doeth cauſe GOD our moſt mercifull and louing Father, to depriue vs of his moſt bleſſed kingdome of heauen? Againſt the other ſin
Againſt froward anſwering. that ſtandeth in requiting taunt for taunt, ſpeaketh Chriſt himſelfe, ſaying: I ſay vnto you, reſiſt not euill, but loue your enemies, and ſay well
Matth 5. by them, that ſay euill by you, doe well vnto them that doe euill vnto you, and pray for them that doe hurt and perſecute you, that you may bee the children of your Father which is in heauen, who ſuffereth his Sunne to riſe both vpon good and euill, and ſendeth his raine both vpon the iuſt and vniuſt. To this doctrine of Chriſt agreeth very well the teaching of S. Paul, that choſen veſſell of GOD, who ceaſeth not to exhort and call vpon vs, ſaying, Bleſſe them that curſe you, bleſſe I ſay, and curſe not,
Rom. 12. recompenſe to no man euill for euill, if it be poſſible (as much as lyeth in you) liue peaceably with all men.

The ſecond part of the Sermon againſt *Contention.*

IT hath beene declared vnto you in this Sermon againſt ſtrife and brawling, what great inconuenience commeth thereby, ſpecially of ſuch contention as groweth in matters of religion: and how when as no man will giue place to another, there is none end of contention and diſcord: and that vnity which GOD requireth of Chriſtians, is vtterly thereby neglected and broken: and that this contention ſtandeth chiefly in two points, as in picking of quarrelles, and making of froward anſwers. Now yee ſhall heare Saint
Rom. 12. Pauls words, ſaying, Dearely beloued, auenge not your ſelues, but rather giue place vnto wrath, for it is written, Vengeance is mine, and

I will reuenge, saith the Lord. Therefore if thine enemie hunger, feed him, if hee thirst, giue him drinke: bee not ouercome with euill, but ouercome euill with goodnesse. All these bee the words of Saint Paul, but they that bee full of stomacke, and set so much by themselues, that they may not abide so much as one euill word to be spoken of them, peraduenture will say: If I be reuiled, shall I stand still like a Goose, or a foole, with my finger in my mouth? Shall I be such an ideot and dizard, to suffer euery man to speake vpon me what they list, to raile what they list, to spue out all their venome against me at their pleasures? Is it not conuenient that he that speaketh euill, should be answered accordingly? If I shall vse this lenitie and softnesse, I shall both increase mine enemies frowardnesse, and prouoke other to doe like. Such reasons make they that can suffer nothing, for the defence of their impatience. And yet if by froward answering to a froward person, there were hope to remedie his frowardnesse, hee should lesse offend that so should answere, doing the same not of ire or malice, but onely of that intent, that he that is so froward or malicious, may be reformed. But he that cannot amend an other mans fault, or cannot amend it without his owne fault, better it were that one should perish, then two. Then if he cannot quiet him with gentle words, at the least let him not follow him in wicked and vncharitable words. If he can pacifie him with suffering, let him suffer, and if not, it is better to suffer euill, then to doe euill, to say well, then to say euill. For to speake well against euill, commeth of the Spirit of GOD: but to render euill for euill, commeth of the contrary spirit. And he that cannot temper nor rule his own anger, is but weake & feeble, and rather more like a woman or a childe, then a strong man. For the true strength and manlinesse is to ouercome wrath, and to despise iniuries, and other mens foolishnesse. And besides this, he that shall despise the wrong done vnto him by his enemy, euery man shall perceiue that it was spoken or done without cause: whereas contrarily, he that doth fume and chafe at it, shall helpe the cause of his aduersarie, giuing suspicion that the thing is true. And in so going about to reuenge euill, wee shew our selues to bee euil, and while we will punish and reuenge another mans follie, we double and augment our owne follie. But many pretences finde they that bee wilfull, to colour their impatience. Mine enemy, say they, is not worthy to haue gentle words or deeds, being so full of malice or frowardnesse. The lesse hee is worthy, the more art thou therefore allowed of GOD, and the more art thou commended of Christ, for whose sake thou shouldest render good for euill, because hee hath commaunded thee, and also deserued that thou shouldest so doe. Thy neighbour hath peraduenture with a word offended thee: call thou to thy remembrance with how many words and deeds, how grieuously thou hast offended thy Lord GOD. What was man, when Christ dyed for him? was hee not his enemy, and vnworthy to haue his fauour and mercie? Euen so, with what gentlenesse and patience doeth hee forbeare, and tolerate, and suffer thee, although hee is dayly offended by thee? Forgiue therefore a light trespasse to thy neighbour,

An obiection.

An answere.

that

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that Christ may forgiue thee many thousands of trespasses, which art euery day an offender. For if thou forgiue thy brother, being to thee a trespasser, then hast thou a sure signe and token, that GOD will forgiue thee, to whom all men bee debters and trespassers. How wouldest thou haue GOD mercifull to thee, if thou wilt be cruell vnto thy brother? Canst thou not finde in thine heart to doe that towards another that is thy fellow, which GOD hath done to thee, that art but his seruant? Ought not one sinner to forgiue another, seeing that Christ which was no sinner, did pray to his Father for them that without mercy and despitefully put him to death? who, when hee was reuiled, he did not vse reuiling words againe, and when he suffred wrongfully, he did not threaten, but gaue all vengeance to the iudgement of his Father which iudgeth rightfully. And what crakest thou of thy head, if thou labour not to bee in the body? Thou canst bee no member of Christ, if thou follow not the steppes of Christ: (who as the Prophet saith) was ledde to death like a Lambe, not opening his mouth to reuiling, but opening his mouth to praying for them that crucified him, saying, Father, forgiue them, for they cannot tell what they doe. The which example, anon after Christ, Saint Steuen did follow, and after S. Paul: We be euill spoken of, (saith he) and wee speake well: wee suffer persecution, and take it patiently: Men curse vs, and we gently entreate. Thus S. Paul taught that he did, and he did that he taught. Blesse you (saith he) them that persecute you: blesse you, and curse not. Is it a great thing to speake well to thine aduersary, to whom Christ doth command thee to doe well? Dauid when Semei did call him all to naught, did not chide againe, but said patiently, Suffer him to speake euill, if perchance the Lord will haue mercy on me. Histories bee full of examples of Heathen men, that tooke very meekely both opprobrious & reprochful words, and iniurious or wrongful deedes. And shall those Heathen excell in patience vs that professe Christ, the teacher and example of all patience? Lisander, when one did rage against him in reuiling of him, he was nothing mooued, but sayd, Goe to, go to, speake against me as much and as oft as thou wilt, and leaue out nothing, if perchance by this meanes thou mayest discharge thee of those naughty things, with the which it seemeth that thou art full laden. Many men speake euill of all men, because they can speake well of no man. After this sort, this wise man auoydeth from him, the reprochfull words spoken vnto him, imputing and laying them to the naturall sickenesse of his aduersary. Pericles when a certaine scoulder, or rayling fellow did reuile him, hee answered not a worde againe, but went into a gallery, and after towards night, when he went home, this scoulder followed him, raging still more and more, because he saw the other to set nothing by him: and after that he came to his gate (being darke night) Pericles commanded one of his seruants to light a torch, and to bring the scoulder home to his owne house. Hee did not onely with quietnesse suffer this brauler patiently, but also recompenced an euill turne with a good turne, and that to his enemie. Is it not a shame for vs that professe Christ, to be worse then Heathen people, in a thing chiefely pertayning to Christs religion? shall phi-

losophie

1. Pet 2.

Esai. 53.

Luke 23.

Actes 7.

1. Cor. 4.

loſophie perſwade them moꝛe then GODS woꝛd ſhall perſwade vs? ſhall naturall reaſon pꝛeuaile moꝛe with them, then religion ſhall with vs? ſhall mans wiſedome leade them to thoſe things, whereunto the heauenly doctrine cannot leade vs? What blindneſſe, wilfulneſſe, oꝛ rather madneſſe is this (Pericles being pꝛouoked to anger with many villanous woꝛdes anſwered not a woꝛd. But we, ſtirred but with one little woꝛd, what foule woꝛke doe we make? How doe wee fume, rage, ſtampe, and ſtare like mad men? Many men, of euery trifle wil make a great matter, and of the ſparke of a little woꝛd will kindle a great fire, taking all things in the woꝛſt part. But how much better is it, and moꝛe like to the example and doctrine of Chꝛiſt, to make rather of a great fault in our neighboꝛ, a ſmall fault, reaſoning with our ſelues after this ſoꝛt, Hee ſpake theſe woꝛdes, but it was in a ſuddaine heate, oꝛ the dꝛinke ſpake them, and not he, oꝛ he ſpake them at the motion of ſome other, oꝛ hee ſpake them being ignoꝛant of the trueth, hee ſpake them not againſt mee, but againſt him whom he thought me to be. But as touching euill ſpeaking, he that is ready to ſpeake euill againſt other men, firſt let him examine himſelfe, whether he bee faultleſſe and cleare of the fault which hee findeth in another. Foꝛ it is a ſhame when hee that blameth another foꝛ any fault, is guiltie himſelfe, either in the ſame fault, oꝛ in a greater. It is a ſhame foꝛ him that is blind to call another man blinde, and it is moꝛe ſhame foꝛ him that is whole blind to call him blinkard, that is but purblinde. Foꝛ this is to ſee a ſtraw in another mans eye, when a man hath a blocke in his owne eye.

Reaſons to moue men from quarel-picking.

Then let him conſider, that he that vſeth to ſpeake euill, ſhall commonly be euill ſpoken of againe. And hee that ſpeaketh what hee will foꝛ his pleaſure, ſhall be compelled to heare what hee would not, to his diſpleaſure. Moꝛeouer, let him remember that ſaying, that wee ſhall giue an account foꝛ euery idle woꝛd. How much moꝛe then ſhall we make reckoning foꝛ our ſharpe, bitter, bꝛauling and chiding woꝛds, which pꝛouoke our bꝛother to bee angrie, and ſo to the bꝛeach of his charitie? And as touching euill anſwering, although wee bee neuer ſo much pꝛouoked by other mens euill ſpeaking, yet wee ſhall not follow their fꝛowardneſſe by euill anſwering, if wee conſider that anger is a kinde of madneſſe, and that hee which is angrie, is (as it were foꝛ the time) in a phꝛenſie. Wheꝛfoꝛe let him beware, leaſt in his furꝛy hee ſpeake any thing, wheꝛof afteꝛward hee may haue iuſt cauſe to bee ſoꝛꝛy. And he that will defend that anger is not furꝛy, but that hee hath reaſon, euen when hee is moſt angꝛy: then let him reaſon thus with himſelfe when hee is angry; Now I am ſo mooued and chafed, that within a little while after I ſhall be oꝛherwiſe minded: wheꝛefoꝛe then ſhould I now ſpeake any thing in mine anger, which heereafter, when I would faineſt, cannot bee changed? Wheꝛefoꝛe ſhall I doe any thing, now being (as it were) out of my wit, foꝛ the which, when I ſhall come to my ſelfe againe, I ſhall bee very ſad? Why doth not reaſon, why doth not godlines, yea why doth not Chꝛiſt obtaine that thing now of mee, which hereafter time ſhall obtaine of mee? If a man bee called an adulterer, vſurer, dꝛunkarde, oꝛ by any other

Matth. 12.

Reaſons to moue men from fro-ward anſwe-ring.

ſhamefull

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shamefull name, let him consider earnestly, whether hee bee so called truely or falsely: if truely, let him amend his fault, that his aduersarie may not after worthily charge him with such offences: if these things bee layd against him falsly, yet let him consider whether he hath giuen any occasion to bee suspected of such things, and so hee may both cut off that suspicion, whereof this slander did arise, and in other things shall liue more warily. And thus using our selues, wee may take no hurt, but rather much good, by the rebukes and slaunders of our enemie. For the reproch of an enemie may be to many men a quicker spurre to the amendment of their life, then the gentle monition of a friend. Philippus the king of Macedonie, when he was euill spoken of by the chiefe Rulers of the citie of Athens, he did thanke them heartily, because by them he was made better, both in his wordes and deedes: for I studie (sayeth hee) both by my sayings and doings to prooue them lyars.

The third part of the Sermon *against contention.*

YEe heard in the last lesson of the Sermon against strife and brawling, how we may answere them which maintaine their froward sayings in contention, and that will reuenge with wordes such euill as other men doe them, and finally how we may according to GODS will order our selues, and what to consider towards them when wee are prouoked to contention and strife with rayling wordes. Now to proceede in the same matter, you shall know the right way how to disprooue and ouercome your aduersarie and enemie. This is the best way to improue a mans aduersary, so to liue, that all which shall know his honestie, may beare witnesse that he is slaundered vnworthily. If the fault, whereof he is slaundered, be such, that for the defence of his honestie, hee must needes make answere, let him answere quietly and softly, on this fashion, That those faults be layd against him falsely.

Prou. 15. For it is trueth that the wise man saith, A soft answere asswageth anger, and a hard and sharpe answere doeth stirre vp rage and furie. The

1. King. 25. sharpe answere of Nabal, prouoked Dauid to cruell vengeance: but the gentle wordes of Abigail quenched the fire againe that was all in a flame. And a speciall remedie against malicious tongues, is to arme our selues with patience, meekenesse, and silence, lest with multiplying wordes with

An obiection. the enemie, we be made as euill as he. But they that cannot beare one euil word, peraduenture for their own excuse wil alledge ỹ which is writ-

Prou. 26. ten: He that despiseth his good name, is cruell. Also we reade, Answere a foole according to his foolishnesse. And our Lord Jesus did holde his peace at certaine euill sayings: but to some he answered diligently. He heard men call him a Samaritane, a Carpenters sonne, a wine drinker,

Answere. and he held his peace: but when he heard them say, Thou hast the deuill within

withyn thee, he answered, to that earnestly. Trueth it is indeede, that there is a time, when it is conuenient to answer a foole according to his foolishnesse, lest hee should seeme in his owne conceit to bee wise. And sometime it is not profitable to answer a foole according to his foolishnesse, lest the wise man be made like to the foole. When our infamie, or the reproach that is done vnto vs, is ioyned with the perill of many, then it is necessary in answering, to be quicke and ready. For wee read that many holy men of good zeale, haue sharpely and fiercely both spoken and answered tyrants and euill men: which sharpe words came not of anger, rancor, or malice, or desire of vengeance, but of a feruent desire to bring them to the true knowledge of GOD, and from vngodly liuing, by an earnest and sharpe rebuke and chiding. In this zeale, Saint Iohn Baptist called the Pharisees, Adders brood: and Saint Paul called the Galathians, fooles: and the men of Creete, he called liars, euill beasts, and sluggish bellies: and the false Apostles, he called dogges, and crafty workmen. And his zeale is godly, and to bee allowed, as it is plainely prooued by the example of Christ, who although hee were the fountaine and spring of all meekenesse, gentlenesse, and softnesse: yet he called the obstinate Scribes and Pharisees, blinde guides, fooles, painted graues, hypocrites, Serpents, Adders brood, a corrupt and wicked generation. Also he rebuketh Peter eagerly, saying, Goe behinde mee Sathan. Likewise S. Paul reproueth Elimas, saying, O thou full of all craft and guile, enemy to all iustice, thou ceasest not to destroy the right wayes of GOD: and now loe, the hand of the Lord is vpon thee, and thou shalt be blinde, and not see for a time. And Saint Peter reprehendeth Ananias very sharply, saying, Ananias, how is it that Satan hath filled thy heart, that thou shouldest lie vnto the holy Ghost? This zeale hath beene so feruent in many good men, that it hath stirred them, not onely to speake bitter and eager words, but also to doe things, which might seeme to some to be cruell, but indeed they be very iust, charitable, and godly, because they were not done of ire, malice, or contentious minde, but of a feruent minde, to the glory of GOD, and the correction of sin, executed by men called to that office. For in this zeale our Lord Iesus Christ did driue with a whippe the buyers and sellers out of the Temple. In this zeale Moses brake the two Tables which hee had receiued at GODS hand, when hee saw the Israelites dancing about the Calfe, and caused to be killed xxiii. M. of his owne people. In this zeale Phinees the sonne of Eleazer, did thrust thorow with his sword, Zimri, and Cosbi, whom hee found together ioyned in the act of vncleannesse. Wherefore now to returne againe to contentious words, and specially in matters of Religion, and GODS word (which would bee vsed with all modesty, sobernesse, and chastity) the words of S. Iames ought to be well marked, and borne in memory, where he sayth, that of contention riseth all euill. And the wise King Solomon sayth, Honour is due to a man that keepeth himselfe from contention, and all that mingle themselues therewith bee fooles. And because this vice is so much hurtfull to the society of a common wealth, in all well ordered cities, these common brawlers and scoulders be punished

Matt. 3. Gal. 3. Titus 1. Phil. 3. Matt. 23. Matth. 16. Acts 13. Acts 5. Iohn 2. Exod. 32. Num. 25.

But these examples are not to be followed of euery body, but as men bee call'd to office and set in authority.

Pro. 20.

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with a notable kinde of paine: as to be set on the cucking stoole, pillory, or such like. And they bee vnworthy to liue in a common wealth, the which doe as much as lieth in them, with brawling and scoulding to disturbe the quietnesse and peace of the same. And whereof commeth this contention, strife, and variance, but of pride and vaine glory? Let vs
1. Pet. 5. therefore humble our selues vnder the mighty hand of GOD, which
Luk. 1. hath promised to rest vpon them that be humble and low in spirit. If we bee good & quiet Christian men, let it appeare in our speech and tongues. If we haue forsaken the Diuell, let vs vse no more Diuellish tongues: He that hath beene a rayling scowlder, now let him bee a sober counsayler. He that hath beene a malicious slanderer, now let him bee a louing comforter. He that hath been a vaine rayler, now let him be a ghostly teacher. He that hath abused his tongue in cursing, now let him vse it in blessing. He that hath abused his tongue in euill speaking, now let him vse it in speaking well. All bitternesse, anger, rayling, and blasphemy, let it be auoyded from you. If you may, and it be possible, in no wise be angry. But if you may not be cleane voyd of this passion, then yet so temper and bridle it, that it stirre you not to contention and brawling. If you be prouoked with euill speaking, arme your selfe with patience, lenitie, and silence, either speaking nothing, or else being very soft, meeke, and gentle in answering. Ouercome thine aduersary with benefits and gentlenesse. And aboue all things, keepe peace and vnity: bee no peace breakers, but peace makers. And then there is no doubt, but that GOD the authour of comfort and peace, will grant vs peace of conscience, and such concord and agreement, that with one mouth and minde, wee may glorifie GOD the Father of our Lord Iesus Christ, to whom bee all glory, now and for euer. AMEN.

HEereafter shall follow Sermons of Fasting, Praying, Almes deedes, of the Natiuity, Passion, Resurrection, and Ascension of our Sauiour Christ: of the due receiuing of his blessed Body and Blood, vnder the forme of Bread and Wine: against Idlenesse, against Gluttony and Drunkennesse, against Couetousnesse, against Enuie, ire, and malice, with many other matters, aswell fruitfull as necessary to the edifying of Christian people, and the increase of godly liuing.

God saue the King.

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